

*SPIRITUS EST
Vicarius Christi in terra.*

The poore mans Garden:
VVherein are flowers of the
Scriptures, and Doctours, very neces-
sarie and profitable for the simple
ignorant people to
reade.

*Truly collected, & diligentlie ga-
thered together, by Iohn Northbrook,
Minister & Preacher of the worde of
God. And now newly corrected, and
augmented by the former
Authour.*

Cantic. 2: 12.

The flowers appeare in the earth, the
time of the singing of the Birdes
is come, & the voyce of the Tur-
tle is heard in our Land.

¶ Seene and allowed.

At London,
Printed by Iames Roberts,
Anno. Dom. 1600.

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The above is a list of the
names of the persons who
were present at the meeting
of the Board of Directors
of the Vermont State
Bank, held on the 21st day
of March, 1871.

Attest:
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Secretary.

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& To the Right reuerend Father in
God, VVilliam, by the mercifull proui-
dence of God, through Iesus Christ, Bishoppe of
Excester, Iohn Northbrooke, *wisheth all health and*
godlinesse long to continue, with the increase of vertue,
and zeale in Religion.

CONSidering with my selfe (right reuerend fa-
ther in God) the dangerous practises of the
Papists, in these our dayes, who are euer rea-
dier to put men in doubt, then to establish
them in the true Christian faith: more to bring the
to desperation, then to true consolation by fayth
in Christ, more diligent to mooue them to beleue
in man then in GOD, Antechrist then Christ, the
Pope then the Scripture, to trust to our own wor-
kes, then his merits, the Massing sacrifice, the Chri-
stes oblation, Popish pardons, then free forgiuenes
in Christ: to honour a wafer cake, for Christ, gy-
uing to the creature, that is due vnto the Creator,
making more of Sacraments, then the nature of sa-
craments require: not vsing them, but abusing the,
not referring nor applying the, but adoring them,
turning religion into superstition, faith into opini-
on, and the true seruing of GOD, into Idolatry:
hauiug vnder the visor of theyr vowed chastitie, a-
dultery, vnder the cloake of professed pouertie, all
the goods of the temporalitie: vnder the title of be-

The Epistle

ing dead vnto the world, they ruled the world : vnder the keyes to hange vnder their girdle , they brought all estates into the gulfe of ignoraunce, whereout come all heresies and errors (sayth Saint Augustine.) And yet as S. Paule saith : *Habentis speciem pietatis, sed vim eius abnegantes* : Whereby they may abuse the simple peoples iudgements, that they in no wise may knowe or vnderstande (through their hypocrisie) Gods holy word, which lightneth our feete, staieth our goings, ordereth our mindes, gouerneth our bodies , directeth all our workes and affayres, teaching vs what we ought to doe, & what we ought not to doe : without which word, neyther King can raigne, Lorde nor Magistrate rule, nor subiect truly obey, as they ought to doe, nor yet order well those thinges that are committed to theyr charge. And for that the simple ignorant people are caried so easlie away with the onelie sound & voyce of the Papists, by the names of the auncient Fathers and Doctors, from the true Religion of Chrill Iesus, made me to enterprise & take in hand (although of all others most vnmeete) this rude and simple worke : and the rather, for that those that daily cry out, that this Religion is a new Religion, which was neuer allowed by the holy & Canonickall Scriptures, Fathers, and Counsels, that we now preach and mainetaine in these our dayes.

Whose

Dedicatorie.

Whose mouthes to stop, and stay theyr crying out (if it may be) I haue here gathered (reuerend Father) together certaine places of holy Scriptures, Fathers, and Counsels, (as concerning the principall poynts of Religion) wherein the simple & ignorant, may plainly and clearely see, as it were in a Glasle, what side holdeth of Christ most trulie, who preacheth Christ most faithfully, whose Religion is best alowed by the Scriptures, confirmed by the Martyrs, maintained and taught in the Fathers, the *Papists*, or the *Protestants*: wherein they shall easilie perceiue and vnderstand, that our Religion is the olde, true, and Catholique Religion. And that the *Papists* religion (which our late *Lo-uianists* and *Hardonians* so stoutly maintaine) is but a newe vpstart and deuised religion, (cleane contrarie, and against the word of God, godly Fathers, and good Counsels,) by certaine whoremaisters, Coniurers, Sorcerers, Traytors, Bastards, and Sodomites, *Popes* of Rome, with others. And although it is to be lamented, to see the corrupt nature of man, who is giuen, not to belecue in Christ, without the authoritie and witnesse of man, (who may rather therfore be called *Patrologie*, the *Theologie*,) yet for that God hath giuen such light vnto men, to be as witnesse of his trueth, I haue heere put down, first the Scriptures, the number of euery

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verse, and then followeth the consent of the Fathers, Counsels, yea, euen th *Papists* own Docters, decrees, and sentences, euen to the very lowest degrees of the *Popes* Champions, Maister D. *Harding*, whereby all men may see, that Balaams asses of Rome, speake truth many times, although against theyr willes.

There are in deede many notable learned men, (as your Lordship well knoweth) which haue gathered certaine bookes of cōmon places in the *Latine* tongue, but that is to the ignorant that vnderstand it not, as the kernell within the shell to a little weake chyld. Wherefore I haue by earnest request, made by certaine of my friendes (whō well I could not denie) taken this labour in hande, onely for Gods honour & glories sake, and helping forward of my poore Brethren, and Countrymen, to the knowledge of Gods trueth in Religion, that haue beene, and daily are abused by the *Papists*, with the names and tytles of Fathers & Councillors, to minister them weapons out of the Scriptures & Doctours, wherewith they may beate downe theyr enemies, when soeuer they shall seeme to open theyr mouth against Gods true Religion, now set foorth and taught of all the godly Bishops and Teachers. In this worke, (reuerend Father) I haue not corrupted the Doctours words willingly, but simplic and

Dedicatorie.

and plainly set them downe, as I reade and find the in theyr owne Bookes, rather shewing my selfe homelie and plaine, according to my skill, then by ouermuch finenesse aboue my reach, to dissent from the minde of the Scriptures and Fathers.

Nowe, what thinges shoulde I deuise to please your Lordship better, and that which agreeth so well with your estate and calling, to be a Father in Christ his Church, then the manifestation of the holy Scriptures and Fathers, which fully allow and maintaine the Religion nowe sette forth, which alwaies (as I haue vnderstood) you haue sought: & of all true professors thereof, you haue beene a louer and defender. Therefore I doe here present & dedicate this simple worke of, *The poore mans Garden*, vnto your Lordship, taking your name for a patrone and defender, against the biting furies of snuffing detracters, and momish affections of biting *Zoylus* persons, and hereticall papists, who daile doe enuie all good and godly dooings and exercises. And also to declare my hartly good will towarde you, and the naturall loue I beare to my native Countrey men of Deuonshire. Most humbly beseeching your Lordship therefore, to take thys poore and small rude labour of mine in good part, and accept my good meaning heerein, which tendeth to the onely glorie of God, aduauncement of
his

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his kingdome, profite of my said Countreymen, & to the ouerthrow of all Gods enemies the papistes, which haue kept the people in darknesse palpable, in horrors infinite, and in feare miserable, beseeching the Lord God, that if the greatnesse of his feare will not incite them, yet the hope of saluation may allure them from theyr wickednesse, to his glory, and theyr owne saluation, through Iesus Christ. And that in the meane time, your Lordship, with all other godly Preachers and Teachers, may reprove sinne and poperie sharplie, preach Christ sweetly, impugne errors pithily, and perswade to good life earnestly. Thus I leaue any further troubling you with my rude and homely stile, & phrase of writing, beseeching God to blesse, keepe, and maintaine you in his feare: enritching you with all good blessings: and alwayes gouerning you in all your affayres and doings, by his holy spirit, vnto the ende, and in the end.

Your VVorships to vse in
the Lord, Iohn Northbrooke
Preacher.

To the Christian Reader, grace, peace,
and health in Christ.



Od in the beginning, whē he created the earth, gaue vertue to the same, to bring forth euery hearb of the Field, that he might beare seede in himselfe, after his own kinde, without gardening, digging, sowing, planting, weeding, or any other trauaile of man. But after that man had transgressed, the earth receiued the curse due to mans offence, that is, to bring forth thornes, & thyssles: and as man was defiled, & could yeeld forth no good fruite, except hee were guided by Gods spirite, & the seede of Gods word sowed into him, which by the influence of the same spirit, might bud out the leaues, stalkes, and blossoms of grace, which ripeth in tyme of it selfe; so the earth remained to no man as a thing ryllable, out of the which by continuall eradication of weedes, and by digging and deluing the ground, planting & sowing of good & commodious hearbes and fruites, hee might receiue vnto himselfe by continuall trauaile and labour in the sweate of his face, thinges necessary for his comfort and bodily sustentation. Hence groweth it also, that now vnto this day, men, the terrestriall heyres of Adam, digge, delue, plowe, hedge, ditch, care, sowe, thresh, cull, weede, plant, sette, graft, proyne and such like: vpon the face of this traualesome ground, in the which as the Preacher sayth, when man hath laboured what hee may, *Quid utilitatis est homini, de vniuerso labore suo, quo laborat sub sole?* What profite hath a man more of all his labours wherewith he wearieth himselfe vnder the Sunne, but sorrow and care: and nothing without paynes and greefe.

Also

Also, (as Euripides sayth,) If thou which art borne mortall, doe thinke thy selfe to liue without labours and vnquietnesse, thou art a foole. And what coulde of a Pagan be, I pray you, more wisely spoken, or diuinely? The plowman reapeth not, till he haue daunted after the plowshare, holding fast the handle, poching in the mire vp to the calfe of the legge, he filles not his hands with the eares till hee haue parched and well knode them, with sustayning the bitter blowes of the parching hayle, beating with byting showers and frost, by vehemencie of the Northeast winde. He filles not his belly with bread, before he haue wel wet his backe with snow and rayne. No man drinks wine before the grapes bee planted; no man eateth pure fruite, before hee haue grafted. The Merchaunt receiues not his gaine without great feares, perrils, and aduentures by sea, by land, by night and day, & that not without many vnknowne and great losses. No man hath the pleasure of a wholesome Garden, without great labour to obtaine good feedes, great dilligence in sowing and setting, and no lesse sore trauaile in weeding the ground, so that finally we may heere conclude of mans estate vpon this earth. *Omnis commoditas sua fert incommodita secum.* That is, Euerie commoditie, bringeth discommodities with him: no gaine without paine, no ioy without annoy, no honor without labour, no meede without neede, wherein man is yet daily taught to remember, that these are badges, monuments, and memorialls of his fall, and his sinne the cause of all these infirmities, which hee was free from before his transgression.

Yet notwithstanding, all men are not so mindful of theyr first fall, or else of theyr present labours, that eyther they do bewaile their misery, or seeke to employ their labours aright: For where the onely end of Adams

mans trauaile is, that he may eate, that is, that he may gather comfort and releefe in his necessity : Many are so forgetfull of their miseries , that the study of their whole life, is employed to falsifie their vaine pleasure, and so mans life, which should be as a fruitfull Garden, is altogether become a barren Wildernes, which at the least, although it be voide of good fruites, yet it is full stuffed with baggage, bryers, and brambles, and all o-uergrowne with brakes, & most vnprofitable weedes. But God , whose wisdom surpasseth mans foolishnes, hath provided a sufficient salve for euery sore, and remedy for mans vntowardnes, and knowing the nature of the disease , hath also planted simples of his grace, whereof he maketh medicines to heale the great sore of mans corruption. For as a good Phisition is well grounded in the nature of hearbs and plants, whereof are made salues and remedies for the diseases of the body, and is neuer destitute eyther of a good Garden, well replenished with all manner wholsome hearbs, or else of a trusty learned Apothicary, to provide the same: so God dooth neuer leaue his ordinary meanes vnoccupied and vnprovided, whereby the vlcers and blaines of mans corrupt minde , may be cured and healed, which he practiseth by many and sundry meanes, and by many and sundry Instruments , as rightly making his gracious giftes , to spring out of the well tyllled ground of his childrens mortified affections , as the earth doth daily bring forth all manner of hearbs, not onely to make great admiration , but also to his singular comfort: Which are of such operation & subtile vertue, that many cull them, & take great care to haue them growing in their Gardens, not only for their excellent and orient colours, fragrant, and odoriferous smels, which much repelleth the filthines of the ayre, and reuiueth the dulled & distempered senses of man:

But

But also for the great benefit that men doo finde by the aboumdance of wholsome hearbes and flowers, in preferuing of their bodily health. For which end and purpose, I would wish that all Gardens were made, and not so much sumptuousnes bestowed in wast, onely for the vaine delight of the eye, but also to the great encrease of much vaine expences and wasted money, whereby neyther the bestowers thereof are the healthier, neyther any profit or corporall vtility obtayned, except the seeing of the orderly growing of knots and borders, doo purge our diseases by the delights of the eye, and pleasure of the affection. I speake neither against any honorable or worshipfull mans pleasure or prosperity, which is made for the encrease and preservation of health, but against vaine & superfluous gardening. Gardens are wholsome, healthfull, and commodious for two causes. First, for the ayres sake, for where many kinde of sweete hearbes grow together, there must of necessity be an excellent composition of the ayre, whereby the senses of man are both holpen and releued. Secondly, for medicines sake, because of hearbs are made the most excellent medicines, salues, and emplaisters, for the expulsiug of all maner diseases and infections of the body. But notwithstanding the commodity be great, yet for the most part it is priuate, for commonly those that make faire Gardens, they do so enclose them with huge walls, and high pales, that none hath the fruite of them, but them selues, & in the richer mens Gardens, the more sildom do poore men reape any pleasure by them.

But heerein I must, as I haue good occasion, commend the labour of this spirituall Gardener, our deere and painefull brother, *John Northbrooke*, whose Garden is not only painfully purged and cleansed of all weeds, but well furnished with all manner of most excellent hearbs

heerbs and flowers, that may serue to the comfort of the spirituall senses of the faithfull, and for the curing of all diseases of the mind, and conscience infected with the corruption, eyther of the foule black ayre of ignorance, or pestiferous sayings and decrees of false doctrine and heresie.

Which Spirituall Gardener, after that with great labour and study, he had brought about to finish, hauing taken great paines no doubt, in getting out of many Gardens, the most excellent Slips, Seeds, Plants, and after that he had brought to passe, that no good hearbe was wanting, that might any thing profite or benefite such as are desirous of their soules health. He neither hath walled it about with great Bricke walls, nor hedged it about with quicke thornes, neyther paled it in, whereby it might seeme that he bestowed this cost for him selfe, and this paines onely for his owne commodity, as the maner of the world is to do, he hath frankly and freely, with all the commodities thereof, left it open to all manner of men: Nay, more then so, that he hath made it a common Garden, hee hath onely planted it, and giuen it to the poore, it is a common Garden for the poore, you may be bold to call it, *The poore mans Garden*, out of which notwithstanding, both rich and poore may gather and receaue, not a poore, but a very fertile & rich commodity. And none shall haue occasion to walke in it, but he shall haue great cause to praise God, for the commodity that shal come to the faithfull, by the paine and trauaile of this godly and vigilant Pastour and Minister of Gods Church, *John Northbrooke*, whose soundnes of doctrine, modesty, integrity of life, and vpright conuersation shineth, not onely in his labour, to the example of all the rest of Gods Ministers, but is also very apparant in his manners, and whosoeuer of parciality, purpose, or selfe affection,

affection, dooth, or shall goe about to say or maintaine the contrary, others that should heare it, knowing our godly brother, and faythfull Minister of the Church, *Iohn Northbrooke*, (who is a man not vnkowne, but by face well acquainted) shall and may iustly accuse such of no smal iniury done to the church and Ministers of Christ, especially in these perillous times, where the good name of a faythfull Minister (walke he neuer so vprightly) is not so easily preserved and kept, as mischeeuously stolne & purloyned from him by the enuious and spightfull Papistes and Newters, which are with Linxes eyes, and Tigers teeth, bent against Gods truth and Ministers: one of whom hauing once lost his good name, hardly it is that euer it may or can generally be bought or purchased againe, and that made *Isocrates* to say: Let it bee more care vnto thee, that thou mayst leaue an honest report vnto thy Children, then great riches, for riches be mortall but a good name is immortall, and through hunger, goods may be gotten, but a good report is neuer redeemed with mony. Also riches fall to wicked men, but the glory of a good name can not happen, except so passing good men onely: and surely, truly it is said of him, for as the world now goeth a man were better not to liue, then to liue among the wicked scornfull, with an vnderferued infamie: but blessed be God that the force of slander cannot so preuaile, that it can vtterly deface open knowne vertue, at the least, if the Tiger bite, it cannot kill, as *Demosthenes* saith: Slander a little while doth confirme the opinion of the hearers, but in proesse of time, nothing is more feeble then it is. But what (good Reader) and my deare brethren and fellow Ministers, should I wast much time in commendation of him, whose Christian conuersation doth not only commend it selfe, but doth inuio-

lably

lably defend it selfe against the fiery Darts of slander :
I will let passe to speake any more of the person. I will
speake of his painefull trauaile, godly zeale, and faith-
full affection to Gods Church, and for the helpe of the
memory of his fellow Ministers, doth shew, and plain-
lie set forth in this his most Christian & godly work,
so profitable to all, and vnprofitable to none that eue-
rie man shall finde great assistance in hauing it, and
much dammage in wanting it. For if I shal speake of
the worthines of it, it is so worthy as neuer any thing
in my iudgement, in our time, in our barbarous rude
tongue, of an English mans compiling, & of no grea-
ter volume, well waying the ritchnes of the matter,
hath beene printed a worthier. This worke is not in
vaine, called, *The poore mans Garden*, for it is a ritch
bed of all sweet flowers, that is, a briefe collection and
vniforme consent of fragrant sweete smelling Scrip-
tures, and fruitfull agreement of the soundest iudge-
ment of the Doctours, which haue on the Scriptures
builded long agoe their faith and true Religion, now
gathered together for the profite of the ignorant and
doubtfull, and for the confirmation of such as doe be-
leeue, and are perswaded in the truth. The sicke infec-
ted Papisticall conscience, reading this with iudgment
and charitable humility, shall no doubt feele the ope-
ration of the nature of truth, and present health appro-
ching. The Anabaptist, the Pelagian, and the Arian
hither resorting, may gather amongst these leaues, me-
dicines of health. God graunt them not to despise it,
for they are diseased to euerlasting death, except spee-
dy repentance and confession of the truth. All such as
are infected with any false opinion, heere may be hea-
led, and no doubt it is not hurtfull, euen to the who-
lest, that is, to the most sound & stablest in Faith. The
poore Plowman may, hauing this little book often to
study

study vpon, easily learne in the plaine mother tongue,
not onely to giue a sound reason of his owne Fayth,
which as well pertaineth to the Carter and Plowman,
as to the Doctour & Batchiler of Diuinitie, but heere-
out he may also arme him selfe with truth, that all the
subtill Sophistry of the diuine and Sorbonists Papists,
shall neither make him doubt, or be offended at the
truth. Finally, none that loueth Iesus Christ, the Sonne,
and surest poynts of his doctrine: namely, of Faith in
the Gospell. but he will be farre in loue with this Gar-
den: But aboue all, my brethren of the Ministry, to
whom God hath not giuen the gift of tongues, this
is to you no small benefite for whose sake chiefly the
Author hath taken this paine. God grant that no lesse
aduantage may come to euery member of the church
of God by the same. (gentle Reader) then the present
worke it selfe dooth shew, was sought and desired of
the Writer, which may yet encourage him to take
more paines, and stirre vp all the rest of able Ministers
to set forth their Talents, to encrease, for the profit of
the Church of Christ, as he hath done. The Haruest
is great, God send painfull labourers into the field, and
their labours diligently employed. God giue encrease,
that it may fructifie in his faithfull peoples harts, and
yeeld forth fruite mightily, that on euery part Christ
may be glorified with his heavenly Father, & the holy
Ghost, world without end. Amen.

Thine in the Lord Iesu,

Thomas Knell, Jun.



Chap. I.

❖ Of Predestination and
Reprobation.

Will harden Pharaos hart, & multiply my my-
racles and wonders in
the Land of Egypt. Exod. 7, 2, 3;

I will shew mercie, to
whom I will shew mer-
cie: and I wil haue com-
passion, on whom I wil haue compassion. Cha. 33, 19.

Blessed is that Nation, whose God is
the Lorde: euen the people that hee hath
chosen for his inheritance. Psal. 33, 12.

Blessed is hee whom thou chusest, and
causest to come to thee: hee shall dwell in
thy Courtes. &c. Psal. 65, 4.

He sheweth his worde vnto Iacob: his
statutes and his iudgements vnto Israell. Psal. 147, 19

He hath not dealt so with euery Nation:
neither haue they known his iudgements. verse, 20.

I haue taken thee from the endes of the
earth, & said vnto thee. Thou art my ser-
nant: I haue chosen thee, and not cast thee
away. Esay, 4, 9.

The Lord hath made all thinges for his
A. I. Prou. 16, 4.
owne

Of Predestination,

olwne sake: yea, euen the wicked for the day of euill.

Jerem, 1, 5,

Beholde, before I fourmed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee: and ordained thee to bee a Prophet vnto the Nations.

2, Eld, 5, 23

And I saide, O Lord, Lorde: of euerie Forrest of the earth, and of all the Trees thereof thou hast chosen thee one onely Vineyard.

verse, 24,

And of all the endes of the worlde, thou hast chosen thee one Witte: and of all the flowers of the ground, thou hast chosen thee one Lillie.

verse, 25,

And of all the deapthes of the Sea, thou hast filled thee one Riuer: and of all builded Citties, thou hast sanctified Sion vnto thy selfe.

verse, 26,

And of all the Fowles that are created, thou hast named thee one Dooie: and of all the Cattel that are made, thou hast appointed thee one Sheepe.

verse, 27.

And among all the multitude of People, thou hast gotten thee one people, and vnto this people whom thou louest, thou gauest a Law that is proued of all.

2, Eld, 6, 1,

And he said vnto mee: In the beginning when the round world was made, and before

fore the borders of the world were set, and
before the windes blewe one against the
other.

Before the noyse of thunders sounded, verse, 2,
before the bright lightning did shine forth,
before the foundation of Paradise were
layde.

Before the fayre Flowers did appeare, verse, 3,
before the moueable powers were stabli-
shed, before the innumerable Armies of
Angels were gathered.

Before the heightes of the Ayre were verse, 4,
lifted vp, before the measures of the hea-
uens were named, before the Chimnies in
Sion were hoate.

Before the present peeres were sought verse, 5,
out, and before the affections of them that
moue sinne, were turned away, and they
that haue layde vp the treasures of fayth
were sealed.

Then did I purpose these thinges, and verse, 6,
they were made by me alone, and by none
other: by me also they shall be ended, and
by none other.

And he saide vnto me: From Abraham verse, 8,
vnto Isaack, when Iacob and Esau were
borne of him, Iacobs hand helde first the
heelee of Esau.

For Esau is the ende of this worlde, verse, 9.

Of Predestination,

and Jacob is the beginning of it that followeth.

verse, 10.

The hand of man is betweene the heele and the hand. Other thinges Elzas aske thou not.

Math, 7. 13

Enter in at the strait gate : for it is the wide gate and broad way, that leadeth to destruction, and many there be which goe in thereat.

verse, 14,

Because the gate is strait, and the way narrowe that leadeth vnto life : and fewe there be that finde it.

verse, 23.

And then I will professe to them, I neuer knewe you : depart from mee yee that worke iniquitie.

Cha. 20, 16

Many are called : but few are chosen.

Luke, 10, 20

In this reioyce not, that Spyrtes are subdued vnto you : but rather reioyce, because your names are written in the booke of life.

Mat, 24, 22

But for the elects sake, those daies shall be shortened.

Cha, 25, 34,

Come ye blessed of my Father, inherite ye the kingdom prepared for you from the foundations of the world.

Ioh, 10, 26,

Wee beleue not : for yee are not of my sheepe, as I said vnto you.

verse, 27.

My sheepe heare my voice, and I knowe them : and they follow me.

And

and Reprobation.

fol.3.

And I giue vnto them eternall life, and verse, 28.
they shall neuer perrish: neyther shall any
plucke them out of my hand.

My Father that gaue them me is grea- verse, 29,
ter then all: and none is able to take them
out of my Fathers hand.

Therefore they coulde not beleeeue, be- Iohn, 12, 39.
cause that Elaias saith againe.

He hath blinded their eyes, and hardened verse, 40.
theyr heart, that they shoulde not see with
their eyes, nor vnderstand with their hart:
and should be conuerted, & I should heale
them.

We haue not chosen me, but I haue cho- Cha, 15, 16
sen you, and ordeyned you, that ye goe and
bring forth, that your fruite remaine.

I pray for the, I pray not for the world: Cha, 17, 19
but for them which thou hast giuen me, for
they are thine.

Those that thou gauest me, haue I kept verse, 12
and none of them is lost, but the Childe of
Perdition, that the Scripture might bee
fulfilled.

And when the Gentiles hearde it, they Acts, 13, 48
were glad, and glorified the worde of the
Lord: and as many as were predestinated
vnto eternall life, beleeeued.

Those which he knewe before, hee also Rom, 8, 29
Predestinated, to bee made like vnto the

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Image of his sonne: that hee might be the first borne among many brethren.

verse, 30.

Moreouer, whom he had predestinated, them also he called: and whom he called, them also he iustified: and whom he iustified, them also he glorified.

Chap, 9, 11

For ere the Chyldren were borne, and when they had done neither good nor euill, (that the purpose of God might remaine) according to election, not by workes, but by him that calleth.

verse, 12,

It was said vnto her: the elder shal serue the younger.

verse, 13,

As it is written: I haue loued Iacob, and haue hated Esau.

verse, 14,

What shall wee say then? Is there vnrightheousnesse with God? God forbid.

verse, 20.

O man, what art thou that pleadest against God? shall the thing formed, say to him that formed it: Why hast thou made me thus?

verse, 21,

Hath not the Potter power ouer y clay, to make of the same lumpe, one vessell to honour, and another to dishonour?

verse, 22,

What if God woulde shewe his wrath, and to make his power knowne: suffered with long patience, the vessels of wrath prepared to destruction.

verse, 23,

And that he might declare the riches of his

his glorie, vpon the vessels of mercy, which he hath prepared vnto glory.

What then? Israell hath not obtained Chap, 11, 7
that he sought: but the election hath obtained it, and the rest haue beene hardened.

As it is written, God hath giuen them verse, 8,
the spirit of slumber: eyes that they should not see: and eares y they should not heare vnto this day.

Let they? eyes bee darkened, that they verse, 10.
see not: and bowe downe they? backes alwayes.

Wee speake the wisdom of God in a 1, Cor, 2, 7,
misterie: euen the hye wisdom which GOD hath determined before the world vnto glory.

Hee hath chosen vs in him, before the Ephe, 1, 4,
foundation of the World: that we should be holie and without blame, before him in loue.

Who hath predestinated vs to bee adop- verse, 5,
ted through Iesus Christ vnto himselfe: according to the good pleasure of his will.

In whom also we are chosen, when wee verse, 11,
were predestinate: according to the purpose of him, which worketh all thinges after the counsaile of his owne will.

Wee are his workmanship created in Chap, 11, 7,
Christ Iesus vnto good workes: which

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God hath ordayned, that we should walke in them.

1, Tim, 1, 9, Who hath saued vs, and called vs with an holy calling, not according to our workes, but according to his own purpose and grace, which was giuen to vs through Iesus Christ, before the world was.

Chap, 2, 19, The foundation of God remaineth sure and hath this seale: the lord knoweth who are his, & let euery one that calleth on the name of Christ, depart from iniquitie.

verse. 20. Notwithstanding, in a great house are not onely vessels of Gold and Siluer, but also Wood, and of Earth, some for honor, and some for dishonour.

2, Pet, 1, 2, Elect according to the foreknowledge of God the Father, vnto sanctification of the spirit, through obedience and sprinkling of the blood of Iesu Christ: grace and peace be multiplied.

Chap, 2, 8, A stone to stumple at, and a rocke of offence, euen to them which stumble at the Word being disobedient: vnto the which thing they were ordained.

2, Pet. 1, 10 Wherefore Brethren, giue rather diligence, to make your calling and election sure: for if ye doe these things, ye shal neuer fall.

1, Ioh, 2, 19. They went from vs, but they were not of
of

of vs, for if they had been of vs, they would haue continued with vs: but this commeth to passe, that it might appeare that they are not of vs.

All that dwell vpon the earth, shal wor-
ship him (meaning the beast) whose names
are not written in the booke of the Lamb,
which was slaine from the beginning of
the world. Reue. 13, 8.

The consent of the Fathers and
Doctours.

Those whom he fore-knewe and prede-
stinatē to bee made to the Image of
the sonnes of God, evidently and mani-
festly appeareth, that those which God
knewe before, should be such as he would
confirm him selfe in Christes Passions,
those shall bee confirmed and made like to
the Image of his glory, that hee hath pre-
destinatē. *Orig. in his
first booke
vpon the
Romaines.*

If Esau and Iacob, which was not yet
borne, nor had done good nor euill, that
they might deserue, or else offend GOD,
that their Election and Reprobation was
not in respect of their deservings, but that
the will of the chooser and refuser might
bee manifested and shewed: What shall
we *Hierome in
the 10. que.
to Hede bia.
the 4. tome.*

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we say therefore, is God vnrighreous, according to y^e example in the which he spake to Moyses, I will haue mercy on whom I will haue mercy. Sith it is thus, as hee saith, we must grant that God doth whatsoever he will: And without any merites and workes, hee doth eyther predestinate and elect, or els condemne some. Therefore it is not in the will of a runner, but in the mercy of God. But specially in that same Scripture, that is, where the same God speaketh to Pharaao, for this purpose haue I stirred thee vp, that I may declare my power vpon thee, and that my name may be shewed in all the earth.

Sith it is thus, that for his owne sake, he sheweth mercy vnto Israell, and hardeneth Pharaao, therefore in vaine doth he seeke the cause, why hee dooth not make vs good: or why hee doth make vs euill, when it is in his owne power and will, without good or ill workes, eyther to choosc or elect any, especially, when this fraile weakenes of our wills can not resist it. The heate of the Sunne, is one, and yet by his power he sustaineth and hardeneth, looseth and bindeth some things: it melteth waxe, it hardedeth the clay, and yet the heate is not diuers in nature: So
is

*Or after the
Similitudes
of the Sunne.*

is the goodnes and mercy of God. The vessels of wrath which are apt to death and destruction (that is) the people of Israell he doth harden: and the vessels of mercie which he hath prepared to glory, he dooth call them (that is) vs.

a They which do assigne, attribute, and ascribe the Election of God vnto the merits of men, are wiser then it behooueth.

a Ambrose in his first book, II. cha. of the calling of the Gentiles.

b All those of the which we now speak, before their vse of vnderstanding, before their free will, the regenerate passeth to a life, and others not regenerate passeth to destruction.

b In the 5. chap. of the same booke.

c It is a thing to be wondred at, or rather that we should be astonied at, that Election dooth adopt such, as abdication or reiection dooth reprocue.

c In the 2. booke and 7. Chap.

d This onely difference is betweene grace, and predestination: Predestination is a preparation to grace, but grace is the very gift it selfe. Therefore, this that hee sayth not of workes, least any man should boast him selfe, for wee are his workmanship created in Christ Iesu vnto good workes, is grace: but that, that followeth, which GOD prepared before hand, that wee should walke in them, is Predestination, which can not be without

d August. in his 10. booke of the Predestination of Saints.

Of Predestination

out a fore-knowledge, although the fore-knowledge may bee without Predestination, for by Predestination God knew before hand the thinges that hee him selfe would doe.

Wherefore the Predestination of God (which is to our benefite and comfort) is (as I sayde) the preparation afozehand to Grace, but Grace is the effect of the same Predestination. This promise was not groundded vpon the power of mans will, but vpon the Predestination of G D D: for hee promised not that what men, but that which hee him selfe should bring to passe.

*In the 17.
Chap. of the
same booke.*

This is the immoueuable truth of Predestination and grace. For what meaneth that the Apostle sayth. As hee chose vs in him before the world was made? Certainly, if this be therfore spoken, because God knew afozehand that they would beleue, the Son speaketh against this foreknowledge, saying: You haue not chosen mee, but I haue chosen you.

Seeing that G D D did rather knowe afoze-hand this, that they should choose him, that they might deserue to be chosen of him. They are therefore chosen before the world was made, in that Predestination,

tion, in the which God knewe afore-hand his owne woorkes that were to come: But they are chosen from the worlde by that calling, by the which GOD hath fulfilled that which he did Predestinate: For whom hee hath Predestinate, them hath he called, that is to say: with that calling, that is, according to purpose, hee hath not then called any other, but those whom hee hath Predestinate, them hath hee also called: Neyther hath he iustified any other, but them whom hee also called, them hath hee also iustified: Neyther hath he glorified any other, but them whom hee hath Predestinate, called, iustified, them hath he also glorified, with that end which hath no end.

God then hath chosen the faithfull: but that they might be made faithfull. The Apostle James sayth: Hath not God chosen the poore in this worlde, rich in faith, and heires of the kingdome, which God hath promised to them that beleue him:

By Election therefore, he maketh both rich in faith, and heires of the kingdome. Who I pray you hearing the Lorde, saying: You haue not chosen me, but I haue chosen you: dare be so bold as to say, that men are chosen through beleefe: whereas rather

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rather they are chosen, that they may beleeue, least that they should bee found to haue chosen Christ first, contrary to the sentence of the trueth, vnto whom Christ sayth: You haue not chosen mee, but I haue chosen you.

*In this booke
of the good-
nes of perse-
uerance, and
8. Chap.*

Wherefore, if two Infants, that are both fast wrapped together in the bandes of originall sinne, why is this taken, and he forsaken? And of two vngodly persons, that be nowe of age, and discretion, why is this called after such a manner, that hee may followe the caller, but the other is not called at all, or at the least wise is not called after such a sort, that he may follow the caller: the iudgements of God are vnsearchable.

Notwithstanding, this ought to be most certaine to the faithfull, that the one is of the number of the Predestinate, but the other is not: For if they had beene of vs (sayeth one of the Predestinate, which out of the Lords breast did sucke this secrete) they had vndoubtedly continued with vs. What meaneth this I pray you, they were not of vs, for if they had beene of vs, they had certainly continued with vs: Were they not both created of God: both borne in Adam: both made of the earth,
and

and of him which saide : I haue made all breath : Did they not both receaue soules of one, and the selfe same nature : Last of all, were they not both called, and followed the caller, both of vngodly, iustified, and both renued by the fountaine of Regeneration : But if he (which certainly knewe what he sayde) should heare this, he might aunswer and say : These are true, and according to all these thinges they were of vs : Neuerthelesse, by a certaine other difference they were not of vs, for if they had beene of vs, they should vndoubtedly haue continued with vs . But in conclusion, what is this difference :

Gods bookes are open, let vs not turne away our face, the diuine Scripture doth cry, let vs therfore giue eare : They were not of them, because they were not called according to purpose : they were not elect in Christ, before the making of the world : they were not made heyres through him : they were not Predestinate according to the purpose of him that woorketh all things.

But they say, that the definition and determination of Predestination is contrary to profitable preaching, as though it had hindered the preaching of the Apostle.

*In the 14,
Chap. of the
same booke.*

Did

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Did not that teacher of the Gentiles, in faith & truth, many times commend Predestination, and neuerthelesse, ceased not to preach the word of God: because hee said. It is God that worketh in vs, both to will and worke, euen of good will.

*In the 16.
chap. of the
same booke.*

Shall wee not speake, that which wee are able to speake, by the aucthority of the Scriptures: For we are afraid, forsooth least (if we should speake) that hee would be offended, which can not away with the trueth: And are wee not afraide least by holding our peace, hee should be deceaued with falshood, which can not understand the truth: For either must predestination be preached after such manner as the holy Scripture dooth teach it, that the giftes and calling of God in the Predestinate, be such, that it can not repent him of them: or else wee must confesse that the grace of God is giuen according to our merrites, according to the opinion and heresie of the Pelagians.

*In the 17.
chap. of the
same booke.*

This is certainly to predestinate, and none other thing, but onely to ordaine in his owne fore-knowledge (which can neyther bee changed nor deceaued) his owne works that are to come.

By the preaching of Predestination, he

is not onelie not hindered frō this worke,
but also is thus farre furthered, that when
he doth glory, he might glory in the Lord.
I leaue it rather to be iudged of them sel-
ues, that they may perceiue what manner
a thing that is, wherein they haue per-
swaded themselues, that by preaching of
Predestination, the people are rather
brought into desperation, then exhorted to
liue godly. This is euen as much to say,
as if they should say, that a man must then
despaire of his saluation, when hee hath
learned to put his hope, not in himselfe,
but in God, when as yet the Prophet cry-
eth: Cursed is euery one that putteth his
trust in man.

It is therefore a poynt of too great con-
tention, either to gainsay Predestination,
or to doubt of the same.

*In the 21.
chap. of the
same booke.*

I pray you, if after the hearing of thys
Doctrine, may bee turned vnto slothful-
nes and negligencie, and being ready from
labour and lust, doe followe theyr owne
concupiscence: shoulde it bee therefore
thought that, that were false, which was
spoken of the foreknowledge of G D D:
Shall not they be good (how vngodly so-
euer they liue) which god knew aforehand
should be good? But if he knew the afore-

*In the 15.
Chap. of the
same booke.*

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hand to be euill, shal they not be euill, howe
godly so euer they seeme nowe to bee?
There was one in our Monasterie, which
being rebuked of the Brethren, because he
did certaine thinges that ought not to be
done, and omitted certaine thinges, which
he should haue done, made answer & saide:
Whatsoever I am nowe, I shall be such a
one as God knew aforehand that I should
be. Which vndoubtedly sayde the trueth,
and yet by this true speaking, did not pro-
fite in goodnesse: but fell so farre vnto
wickednesse, that he (leauing the fellow-
shippe of the Monastrie) became a dogge
returned to his vomitte. And neuerthe-
lesse, what he yet shall be, it is vncertaine,
Should those thinges therefore, which are
spoken of the true foreknowledge of God,
bee eyther denied, or kept vnder silence for
such occasions, namely then, when if they
were not spoken, men doe fall into other
errours?

*In the II.
chap. of the
same booke.*

In giuing that vnto some, which they do
not deserue, hee doth shewe his free mercy
and grace, but not in giuing it to all men,
he doth declare what all did deserue: he is
good in shewing mercie to some, he is iust
in punishing the rest.

But for as much as the will of some, is
pre-

and Reprobation.

fol. 10

prepared of the Lord to beleue, and of o-
ther some it is not : wee must put a diffe-
rence betweene that, that cometh of his
mercie, and that, that cometh of his iudge-
ment.

*In his booke
of predesti-
nation of
Saints, the
6. Chap.*

GOD dyd before the beginning of the
world, chuse these Nations, that he might
deliuer them out of the power of darke-
nesse, and translate them into the king-
dome of his sonne, of his owne brightnesse
as the Apostle sayth. For what faithfull
knoweth not what the deuill doth, euen
nowe, seduce Nations, and drawe them
with himselfe into euerlasting paine : but
not those Nations which are Predestina-
ted into euerlasting life.

*In his 10.
booke, and 7.
Chap. of the
Citty of God.*

That number therefore of the righte-
ous, which are called according to Gods
purpose, concerning which is sayde, that
the Lorde knoweth who they be, that bee
his, in the fenced Garden, the sealed
fountaine, the Witte of springing water,
and the Paradise full of the fruite of Ap-
ples. Of this number there be some, that
are spirituall, and walke in the excellent
way of charitie, and when they doe in the
Spirite of lenitie, instruct a man that is
ouertaken with any faulte, they doe take
good heed, least they themselues be temp-

*In his 5.
booke of bap-
tisme, the 27
Chap.*

Of Predestination,

ted also, and when it happeneth that anie of them be ouertaken, the affection of loue is some thing expressed in them, but it is not vtterly quenched, and when it riseth againe, and waxeth feruent, it is restored againe to his olde course or race, for these men can say, my soule did slumber for very wearines, doe thou make me strong in thy wordes.

There bee also some of that number, which doe yet liue wickedlie, either doe lie in Heresies, or in the superstitions of the Heathen: And yet the Lorde doth euen there knowe, who be his. For in this unspeakeable foreknowledge of God, many that seeme to be without, are within: and many that seeme to bee within, are without. That inclosed Garden therefore, that sealed Fountaine, that pitte of springing water, and that Paradise of the fruite of Apples, doth consist of all those, that bee inwardly and secretlie within, if I may so speake.

*In the 45,
treatise vpon
Iohn.*

And his Sheepe heare his voyce, and he calleth his owne Sheepe by name: for he hath theyr names written in the Booke of Life. Hee calleth his owne sheepe by name: heereof commeth it, that the Apostle sayth. The Lorde knoweth who they

they be that be his.

I haue kept those that thou hast giuen me, and none of them is perished, saue on-
lie the child of perdition, that the scripture might be fulfilled. He that betraied Christ is called the childe of perdition, because he was predestinated to destruction, according to the scripture, which in the 108. Psalme chiefly is prophesied of him.

*In his 107.
Treatise vpon Iohn.*

The cause may be secrete, but it can not be vniust. Is there any iniquity with god? God forbid.

*In his 59.
Epistle to Paulinus.*

When we were not, God predestinated vs: when we were turned back, he called vs: when we were sinners, he iustified vs: when wee were mortall, hee glorified vs: wherefore, he that will fight against vs, he raiseth warre against God, and kicketh against the pricke.

Vpon the words of the Apostle, in his 16. Sermon.

Wherefore is that man, and that man: and wherefore is not that man, and that man predestinated: Aske not of mee: I am a man, I turne me to the depth of the Crosse, I doe not enter farre in, I am afraid, I am no searcher in, his iudgements are vnsearchable: thou art a man, I am a man, it was a man that said: O man, who art thou, that disputest with God.

In the same booke, and 7. Sermon.

But thou wilt say, wherefore made hee mee

Of Predestination,

*In the same
booke, and
12, Sermon.*

me to honour, and another to dishonour? What shall I answer? wilt thou heare Augustine that wilt not heare y^e Apostle, saying: O man, what art thou that disputest with God? There are two little children borne, if thou seekest a due, or a right, both are made of one lump of perdition. But wherefore the mother beareth one to grace, and y^e other choaketh being a sleepe? What wilt thou say vnto me, what did he deserue that was choked vp by his mother in sleeping? both of the deserued no good: But the Potter hath power ouer y^e Clay, of the same lump, to make one vessel to honor, and another to dishonor: wilt thou dispute with me? rather wilt thou wonder and cry out with mee? O the great depth of his riches, let vs agree together in feare least we perish in errour.

*In his booke
of rebuking
and Grace,
the 14. chap.*

He is willing that all men should be saued, that thereby, all that be predestinated, might be vnderstanded. For that among them, are men of all sorts: as it was sayde to the Phariseis: We doe pay the tenth of euery Garden hearbe, where we may not vnderstand, moe then all that they had, for they did not giue y^e tenth of all the hearbes that be in the whole Cittie.

Thou hast Predestinated vs, without
out

out our merrites, before the foundation of the Worlde: thou hast called vs from the Worlde: thou doost iustifie vs in the worlde: and thou magnifiest vs after thy worlde. Thou hast not doone this to all men, that all the wise menne of the earth, should meruaile and blushe thereat. And I (O Lord) considering this, am feareful, and soze abashed at the height of the riches of thy wisdom and knowledge: vnto the which I can not reache or come nie. The incomprehensible iudgementes of thy iustice is meruailous: which thou doost of one, and the same lump of Clay, make one vessell to honour, and another to euerlasting damnation. Those whom thou hast Predestinated, thou makest cleane, pouring vpon them cleane Water, whose Names and number thou knowest, which numbrest the multitude of Starres, and callest them all by theyr names, which also are written in the booke of lyfe: for the Predestinate (Children) can neuer perrish (nor bee damned) for that all thinges worketh for the best to them: yea, theyr sinnes worketh for the best to them: they may fall, but none can keepe them downe, for that thou (O lord) puttest thy hand vnder them: keeping all theyr

In his booke
of contem-
plations, the
28, Chap.

Of Predestination,

theyr bones, that not one of them shall be broken.

Notwithstanding, the death of the Reprobates (and sinners) those I say, that thou hast according to the deepe and hidde iudgements, reiected before the foundations of the World, those whom thou hast left in theyr owne wickednesse, all thinges worketh for the worst to them, yea, theyr prayers are turned into sinne: & although they wil seeme to cline vp to the heauens, and will builde their nestes there, yet in the ende, they shall be cast downe as a vile stincking dunghill.

*In his booke
of grace, and
free will, the
21. Chap.*

By these and such like testimonies of holy Scriptures, wherof it were too long to make a whole resitall, it is (as I suppose) sufficientlie shewed, that God doth worke in the heartes of men, to incline theyr willes, whether it please him, whether it bee to good thinges, according to his mercie, either to euill thinges according to theyr merrites, and according to his owne iudgement, which is sometime open, and some time secrete, but alwayes iust. For this perswasion, we ought to be fixed, and ymmoueable in our hearts: that there is no iniquitie with God. And heereby when yee reade in the writings of the truth,

trueth, that God doth leade men out of the way, or that hee doth dull, or harden their hearts: doo yee not doubt, but that their euill deseruings went before, that they might iustly suffer these thinges, least yee should runne into that Proverb of Salomon. The foolishnes of a man, doth defile his waies, but in his heart, hee layeth the blame to God.

God therefore hath not Predestinated any such thinges to be done, neyther hath hee prepared that soule to liue filthily and wickedly, of purpose that it shoulde so liue: but hee was not ignoraunt that it would prooue such a one, and hee knewe before-hand, that he him selfe should execute iust iudgement vpon such a one. And so nothing may bee referred to the Predestination of GOD, more then that, which appertaineth to the due rewarde of iustice, or to the undeserued gift of grace, or mercie.

In the 11.

article, which are falsly imposed vpon S. August.

That many doe perrish, it is the merite of them that perrish: that many are saued, it is the gift of sauing. That the guilty shall be damned, the iustice of God is vnmoueable: that the guilty shall be iustified, it is the great goodnes and grace of God.

In his second aunswere of the same booke.

Gods

Of Predestination

b In the 10.

*Article of
the same
booke.*

b Gods predestination, is neuer without goodnes, neuer without iustice.

c In the 11.

*Article of
the same
booke.*

c The Predestination of God, by no meanes, doth make that the children of God, should be made the children of the deuill, or of the Temple of the holy ghost, the Temple of deuils, or of the members of Christ, the members of an harlot: But rather Predestination doth make, that of the children of the deuill are made the children of G D D: or of the Temple of deuils, are made the Temple of the holy Ghost: or of the members of an harlot, are made the members of Christ, because hee hath bound the strong man, and spoiled his armour, &c.

In his 13.

*booke of the
Trinity, and
16. Chap.*

None of those that are predestinated, shall perish with the deuill, none of them shall remaine vnder the power of the deuill vnto death.

In the 35.

*chap. of faith
to Peter.*

Surely doe thou holde this, and in no wise doubt, that God hath made before the foundation or beginning of the world, all that are the vessels of mercy, into the adoption of the sonnes of God, predestinated of God, neyther can any of the perish, whom G D D hath predestinated to the kingdome of heauen: neyther can any of them, whom hee hath not predestinated, come

come to life, and be saued by any meanes.

God is sayde to harden, whom he will not make softe: God is sayde to blinde, whom he will not illuminate: God is said to cast away or repell, whom hee will not call. These whom he hath Predestinate, he calleth them, and iustificieth them: he giueth that wee be, and hee giueth that wee may be good.

*In his booke
of Predesti-
nation and
Grace, the 4.
Chap.*

He fore-knoweth by his godhead: hee maketh by his wisdom: hee damnneth by his iustice: he saueth by his grace.

*In the 5,
Chap. of the
same booke.*

God is euerlasting, & foreknowledge: he is iust and good: he exerciseth due punishment, and giueth undeserued goodness, and hath power in creating and electing men: as the Potter hath power vpon the clay, to make some vessels to honour, and some to dishonour and contumely. Before he made vs, he fore-knewe vs, and in the same foreknowledge, when as yet he made vs not, he choosed vs, but by whom might this be, but of him that calleth all thinges that are not, as though they were (as the Apostle sayeth) which predestinated vs before the foundation of the world. In the world wee are made and created: but before the world, we were elected and predestinated,

Where

Of Predestination

*Vpon the 32
Psalme.*

Where doth the counsaile of the Lorde remaine for euer, but among vs, whom hee fore-knewe and predestinated: Who doth extoll and magnifie the predestination of God: Hee sawe vs, he made vs, hee holpe vs, hee sent to vs, hee redeemed vs, before the worlde was made and created: this his counsaile tatieth for euer, that his thought dooth remaine for euer, worlde without end.

*In his booke
of Genesis,
ad literam.
10. Chap.*

God might turne the will of the wicked into good, because that hee is almighty, plainly he could doe it: wherefore then doth he it not: Because that hee will not. Why hee will not, that doe we leaue vnto him, for wee ought not to be wiser then it behooueth.

For this cause also, it is sayde, all, and all: for not the same, all that are begotten by Adam, are by Christ regenerated. But this is well sayde, that euen as the carnall generation of no man, is otherwise then by Adam: So is the spirituall generation of no man, otherwise then by Christ. For if there might be some men begotten in the flesh, and not by Adam, and some men regenerated in the spirit, and not by Christ: wee might not say plainly, all, either in the one place, or in the other. And
after

afterward hee doth say, that the same, all, are many: for in some certaine thing, those which are but fewe, may be all. But the carnall generation hath many, and the spirituall hath many also. Although this spirituall, hath not so many as the carnall.

But yet for all that, euen as hee that hath all men: So hath this all iust men. For, as without that, no man is a man: euen so, without this, no man is a iust man: and in each of these are many.

Who will haue all men to be saued, not that there is no man, whom hee will not haue to be saued: who should not work the vertues of his miracles amongst them: whom (he sayeth) would haue repented, if they had done it, but that by all men, wee should haue vnderstanded all sorts, and degrees of men, being deuided into certaine orders: Kings, Subiects, Noble men, men of the common sort, high and lowe, poore and rich.

*In his Enchiridion to
Laurence,
the 103.cha.*

And this, where it is sayde, all shall be viuiſied and quickened in Christ, where as yet many are damned with eternall and euerlasting death, therefore spoken, because that as many as doe receaue life euerlasting, they doe not receaue it, but in Christ, or through Christ, euen so where
it

*In his 107.
Epistle to
Vtalis.*

Of Predestination

it is sayd that God will haue all men to be saued, whereas there be so many, whom he will not haue to be saued, it is therefore spoken, because that they which be saued, are onely saued in him, beeing willing to saue them.

*Fulgentius to
Monimus in
his first book.*

God did not promise all thinges that be fore-told, although he fore-told all thinges which he promised, as he did not predestinate all things which hee fore-knewe, although he fore-knew all thinges he predestinated. He fore-knew the wils of men, good and bad, but he did not predestinate the naughty wils, but the good.

*Ber. vpon the
words of the
booke of wis-
dome.*

The kingdom of God, is giuen, is promised, is declared, is receaued: It is giuen, in predestination: It is promised, in calling: It is declared, in iustification: It is receaued, in glorification. Therfore that is sayd: Come ye blessed of my Father, receaue the kingdome prepared for you. So doth the Apostle say: Those whom he predestinated, he calleth: whom he calleth, he iustificieth, and them hee glorifieth. In predestination, is grace: In calling, is power: In iustification, is ioyfulness: In glorification, is glory and praise.

*Ber. in his
1st 7. Epistle*

Feare not thou small flock: for to you it is giuen to knowe the mystery of the king-

kingdome of heauen. Who be these? *to Thomas Benerley.*
Euen they whom hee hath fore-knowne and predestinated, to bee fashioned like to the Image of his Sonne. A great and secrete counsell is made knowne. The Lorde knewe who be his: but that which was knowne to God, is made manifest to men: neyther doth he vouchsafe to make any other partakers of so great a mystery, but those selfe same men whom hee hath fore-knowne and predestinated to be his.

The mercy of God is from eternity, euen to eternity, vpon them that feare him: from eternity, by reason of predestination: to eternity, by reason of blessed making: the one without beginning, the other without ending.

All things are done

Chap. 2.

All thinges commeth to passe by Gods
prouidence, and not by fortune
and destinie.

Gen. 45, 7.

GOD sent mee before you, to pre-
serue your prosperitie in this land;
and to saue you a liue, by a great
deliuerance.

verse, 8.

Now then, you sent not me hither, but
God who hath made mee a Father vnto
Pharao, and Lord of all his house, and ru-
ler through all the land of Egypt.

Cha. 50. 19,
verse. 20.

Feare not: for, am I not vnder God?
When yee thought euill against mee,
God disposed it to good, that hee might
bring to passe, as it is this day, and saue
much people aliue.

Exod. 21, 13

And if a man hath not layde waite, but
GOD hath deliuered him into his hand,
then will I appoint thee a place to flee.

Deu. 32, 30.

I kill, and I giue life: I wound, and
I make whole: neither is there any that
can deliuer out of my hand.

2, Sa. 14, 1.

And the wrath of the Lord was kindled
against Israel, & he moued Dauid against
them, in that he sayde: Goe, and number
Israel and Iuda.

Then

by Gods prouidence.

fol. 17.

Then said Abishay vnto the King: Why doth this dead dogge curse my Lorde the King: let me goe, I pray thee, and take away his head. 2, Sam, 16, 6

But the King said: What haue I to do with you, ye sonnes of Ieruiah: for he curseth, euen because the Lorde hath bidden him curse Dauid, who then dare say: Wherefore hast thou done so? verse, 10.

Thus sayth the Lord: Beholde, I will rayse vp euill against thee, out of thine owne house, and will take thy wiues before thine eyes, and giue them vnto thy neighbour, and he shall lie with thy wiues in the sight of this Sunne. 2, Sam, 12, 11.

For thou diddest it secretlie, but I will do this thing openly before all Israel, and before the Sunne. verse, 12

Now therfore behold, the Lord hath put a lying spirit in the mouth of all these thy Prophets: and the Lorde hath appointed euill against thee. 1, Reg, 22, 28,

Then the Lorde said vnto sathan: Loe, all that he hath is in thy hand: onely vpon himselfe, shalt thou not stretch out thine hande. So sathan departed from the presence of the Lord. Iob, 1, 12,

Are not his daies determined: the number of his monethes are with thee: thou Iob, 14, 5,
C 1. hast

All things are done

Isa. 45, 2. I have appointed his boundes which he cannot passe.

Isa. 45, 7. I forme the light, and create darknesse, I make peace, and create euil: I the Lord doe all these thinges.

Esa. 63, 17. O Lord, why hast thou made vs to erre from thy waies: and hardened our heart from thy feare:

Pro. 16, 33. The Lotte is cast into the lappe: but the whole disposition thereof, is of the Lord.

Lam. 3, 37. Who is he then that sayeth, and it cometh to passe, and the Lord commaundeth it not:

Ezech. 14, 9. And if the Prophet be deceiued, when he hath spoken a thing, I the Lord haue deceiued that prophet, I will stretch out my hand vpon him, and will destroy him from the midst of my people.

Amos, 3, 6. Shall a Trumpet be blowne in the Cittie, and the people bee not afraid: or shall there be euill in the Cittie, and the Lord hath not done it:

2, Esd. 4, 37. The measure of the time is measured, the ages are counted by number, and they shall not be moued or shaken, till the measure thereof be fulfilled.

Eccl. 11, 14. Prosperity, and aduersity, life and death, pouertie and ritches, come of the Lord.

Thy

by Gods prouidence.

fol. 18.

Thy prouidence, O Father gouerneth Wisd, 14, 3,
it, for thou hast made a way, euen in the
Sea, and a sure path among the waues.

Declaring thereby that thou hast power verse, 4,
to helpe in all thinges, yea, though a man
went by Sea without meanes.

Then was Iesus led a side of the spirite Math, 4, 1,
into the wildernesse, to be tempted of the
Deuill.

Beholde, the fowles of the Heauen, for Math, 6, 26,
they sowe not, neither reape, nor carie in-
to the Barnes: yet our heavenly Father
feedeth them. Are ye not much better then
they?

And the Devils besought him, saying: Math, 8, 31,
If thou cast vs out, suffer vs to goe into
the Heard of swine.

And he sayde vnto them, goe: so they verse, 32.
went out, and departed into the Heard of
swine.

Are not two Sparrowes solde for a far- Math, 10, 29
thing: and one of them shall not fal on the
ground without your Father.

Yea, all the haire of your head are num- verse, 30.
bred.

If eare yee not therefore, yee are of more verse, 31,
value then many sparrowes.

Wee shall bee betrayed also of your Pa- Luke, 21, 16
rents, and of your Brethren, and Kinse-

E 2,

men,

All things are done

men, and friendes, and some of you shall they put to death.

verse, 17.

And ye shall be hated of all men, for my names sake.

verse, 18,

Yet there shall not one hayre of your heads perrish: by your patience possesse your soules.

Iohn, 11, 8,

Maister, y^e Iewes lately sought to stone thee: and dost thou goe thither againe.

verse, 9.

Iesus answered: Are not there twelue howres in a day?

Iohn, 19, 10

Pilate sayde vnto him: Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee?

verse, 11,

Iesus answered: Thou couldest haue no power at all against me, except it were giuen thee from aboue.

Acts, 2, 23,

Him, I say, haue ye taken by the handes of the wicked, beeing deliuered by the determinate counsell, and foreknowledge of God, and haue crucified and slaine.

Acts, 4, 27,

For doubtlesse, against thy holy Sonne Iesus, whome thou haddest annoynted, both Herode & Pontius Pilate, with the Gentiles and the people of Israell, gathered themselues together.

verse, 28.

To do whatsoeuer thy hand, & thy counsell had determined before to be done.

In

by Gods prouidence.

fol. 19

In him we liue and moue, and haue our being. *Acts, 17, 28*

Cast all your care on him, for hee careth for you. *1, Pet, 5, 7,*

The agreement of the
Doctors.

When thou doost see the vngodlie made rich, and the godly lacke and haue need, doe not feare in thy selfe, neither doubt in thy mind, as though the prouidence of God were not certaine, which beholdeth all our thinges. *Basil in the 48. Psalme Sermon. 13.*

All thinges are gouerned by Gods prouidence: all those thinges that are brought for punishments, are medicines. *Hierom vpon Ezech.*

No good or euill doth happen without a cause, or by Fortune, without Gods prouidence, but all thinges doth happen after his iudgement. *Hierom.*

Wherefore, that necessitie, is not to bee feared, the feare whereof causeth the Stoickes to deuide the causes of thinges, that they pulled away some thinges from necessitie, and thrust some thinges vnder it: And among those thinges that they woulde not suffer to bee vnder necessitie, they haue placed our willes, least they
C 3 should

All things are done

should not be free, if they should be subiect vnto necessitie.

*In the 5,
Chap. of the
same booke.*

The kingdomes of this worlde are altogether ordeined by the prouidence of god: which if any man hath giuen vnto Destiny, because he doth call the will, or power of God it selfe, by the name of Destiny, let the same continue in his opinion, but let him refoyme his tongue. For why dooth hee not at the first say that, which afterward he will say, when any man shal aske him what he doth call destiny? For when men doe heare that thing, they doe not by the common manner of speech vnderstand any other thing, then the force of the position of the Starres, as the same is when any is borne or conceaued: which some men doo seperate from the will of God: and some dooth prooue, that the one dooth hang vpon the other.

*In the 8.
chap. of the
same booke.*

They doo attribute to the power of GOD, that order and certaine knitting together of causes, which is very well and truely thought to know all thinges before they come to passe, and to leaue nothing vnordered, of whom all powers haue their being.

*In the ninth
Chapter, of*

Let Cicero therefore striue with them, that say, that this order of causes is fatall,

or rather that doe giue it the name of *Destinie*, which thing we doe abhorre, cheefe-
 lie for y^e name, which is not accustomed to
 be vnderstanded in the thing it selfe. But
 whereas he doth deny that the order of all
 causes is most certaine, and knowne to the
 presence of God, we doe detest h^m more
 then the Stoickes did: for eyther hee doth
 deny that there is a God, which thing in
 his Bookes concerning the nature of the
 gods, he doth vnder another mans person
 endeuour to doe: Or else, if he do confesse
 that there is a God, whom hee denieth to
 knowe thinges before they come to passe,
 euen so saying, he doth no other thing, then
 dyd that foolish man, which sayde in his
 hart: There is no God. For he that doth
 not know aforeshand all things that are to
 come, doubtlesse the same is not God.

We say not that all thinges doe come to
 passe by *Destinie*, yea, wee say y^e nothing
 is doone by *Destinie*. For we doe plainly
 shewe, that the name of *Destinie*, is of
 no value in the place where men vse to
 place it in speaking, that is, in the consti-
 tution of heauenly signes, wherein euerie
 man is conceaued and borne, because the
 thing it selfe is vainely affirmed. As for
 the order of causes, wherein the will of

All things are done

God is of great force and power: wee doe neither denie, nor call it by the name of destinie, except it be so as we may understand, *Fatum*, to be deriued of the word, for *Faris*, that is, of speaking. For wee can not denie, but it is written in the holie Scriptures: *G O D* spake once these two sayings, *I my selfe hearde it: That power belongeth vnto G O D. And vnto thee (O Lord) belongeth mercie: for thou wilt giue to euery man according to his workes.* And whereas it is saide, hee spake once: we vnderstand that hee spake vnmoueably, that is, vchangeably, euen as he did vchangeably knowe all thinges that are to come, and that he himselfe will doe. After this sorte therefore wee may say, *Fatum*, or destinie, is deriued, a *Fando*, or speaking, if this name had not now bene accustomed to be vnderstanded of an other matter, whereunto we are not willing, that mennes heartes should be enclined.

In the 10.
chap. of the
same fist
booke.

The life of man is euill, when his beleefe concerning God, is not good. Wherefore, be it farre from vs, that we, to the ende, that wee our selues would be free, shoulde denie the Providence of him, by whom we are, or shall be free. Therefore
lawes

lawes, reprehensions, exhortations, commandements, and sharpe rebukes, are not in vaine : because that both he did knowe beforehand, that they should come to pas, and also they are of great force, euen of as great force, as he did fore-knowe that they should bee . And iust rewardes are appointed for good workes , and punishments for sinnes . Neyther dooth man sinne, because God did fore-know before that he should sinne, yea, rather it is therefore out of doubt, that he doth sinne, when he doth sinne: because he whose foreknowledge, can not be deceaued, did know before that it was not destiny nor Fortune, or any other thing that should sinne, but he him selfe . Which if he be not willing, he sinneth not at all. But if he should not be willing to sinne : God did also knowe that before.

These are the great works of GOD, *In his Enchiridion to Laurence. Chap. 100.*
sought out according to all his wils, and yet wisely sought out, so that when the nature, both of Angels and man, had sinned, that is, had done, not the thing that hee willed, but that it selfe willed, euen by the same will of the Creature , whereby that thing was done, that the Creatour was not willing should be done, hee fulfilled

All things are done

Nota.

filled that which he would haue done, euen as he that is best of all, vsing well: euen, those things that are euill, to the condemnation of those whom he hath iustly Predestinated to paine: And to the saluation of those, whom he hath louingly Predestinated to free mercy.

As touching them selues, they did that, God was not willing they should do. But as touching the almighty power of God, they were by no meanes able to bring that to passe. For euen in the very same thing, that they did contrary to the will of God: his will was wrought vpon them. For that cause therefore the works of the Lord are great, and searched out according to his wils.

Nota.

So that after a meruailous & vnspokeable manner, that thing that is done, euen contrary to his will: should not bee done without his will. For if he would not suffer it, it should not be done: neyther doth he suffer it being vnwilling, but willing: neyther would hee that is good, suffer a thing to be euill done: except the same being almighty, were also able to worke a good effect of things that be euill.

Augu. vpon

the 148 psal. What soeuer happeneth heere against our willes, knowe yee that it happeneth
not

not, but by the will of God, by his prouidence: by his decree, by his commaundements, and by his Lawe. And although we knowe not, why and wherefore it is done: yet we must consider, it is done according to his wisdom, for it is not done without a cause: and then wee shall not blaspheme. When wee begin to dispute of the works of God: wherefore is this? wherefore is that? he should not haue done this so: hee hath made this ill: where is now the prayse of God? thou hast lost his prayse. Therefore consider all thinges so as thou mayest please God, and glorifie the workemaister. If thou enter into a Smiths shoppe, thou dardest not reprocue his Bellows, his Anuell, his Hammers. Giue thou them to an unskillfull and ignorant man, that knoweth not wherefore they are made, and hee will finde faulte and reprocue them all: but if hee haue no cunning or skill of that craft, yet at least, if hee haue any reason, hee will say to himselfe: Not without a cause are these Bellows set heere, the Craftesmen knoweth wherefore, although I knowe not. Dare not we to reprehend and blame the Smith in his shoppe? and yet dare we reprehend and blame God in this worlde? Therefore
fore

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All things are done

foze, as the fire, haile, snowe, ise, frost, and tempest, which obeyeth his word : so all thinges that seemeth to vaine and foolish men, in all naturall thinges to be done vna-
advisedly, or by chaunce, are not done but by his word & prouidence : for they should not be done, vnlesse he willed and comaunded it to be done.

*In his third
booke of the
Trinitie.
Chap. 4.*

God vseth all thinges according to his owne will, whether they bee thinges bodiless, or bodies : whether they be good by his Grace, or else euill by his proper will.

So all the vniuersall Creatures are made by the Creator, of whom, by whom, and through whom, all thinges are made and created : And so by this the will of **G D D** is the first and chiefest cause of all things, whether they be bodies, shewes or motions.

*In his 48.
Epistle.*

The Father deliuered the Sonne, and Christ deliuered his body, and Judas deliuered the Lorde : Why in his deliue-
ring is God righteous, and man faultie : because in the same one thing which they did, the cause was not one, for which they did it.

*In his En-
chiridion to*

Some time man willet with a good will, that which God willet not, as if a
good

good Sonne willeth to haue his Father to
 liue, whom God will haue to die. Againe,
 it may come to passe, that man may will
 the same thing with an euill will, which
 GOD willeth with a good will. As if an
 euill Sonne willeth to haue his Father to
 die, and GOD also willeth the same.
 Now, the first of these two Sonnes, wil-
 leth that which GOD willeth not, and
 the other Sonne willeth that which God
 also willeth, and yet the naturalnesse of
 the first Son, doth better agree with the
 will of God, although hee willeth a con-
 trary thing, then the vnaturalnesse of
 the other Sonne, that willeth the same
 thing: So great a difference is there, what
 to will doth belong to a man, and what to
 God, and to what end the wil of euery one
 is to be applyed, to haue eyther it allowed
 or disallowed. For those thinges which
 GOD willeth well, hee bringeth to passe
 by the euill wils of euill men, as by the e-
 uill will of the Jewes, the good will of the
 Father is reuealed, in that Christ was
 slaine for vs, &c.

Laurence,
 Chap. 101.

We see that wee may not consider what
 a man dooth, but with what minde and
 will he doth it. For we finde God the Fa-
 ther a worker in the same deede, in which
 we

In his booke
 vpon the first
 Epi. of Iohn
 the 7. Treas-
 tise.

ss 107
All things are done

we finde Judas a worker: wee blesse the
Father, we abhorre Judas, wee blesse the
loue in the Father, wee detest the wicked-
nes (in Judas.) For what knowledge is
giuen vnto mankind, concerning the deli-
uery of Christ: Did not Judas meane to
betray him: but God meant our saluati-
on, wherewith we be redeemed: Judas
had respect vnto the price for the which he
sold the Lorde: the Sonne him selfe had
respect vnto the price which hee gaue for
vs: Judas minded the price which hee re-
ceaued for sale of him. Wherefore the di-
uersity of the wils and intents maketh the
worke contrary. If we measure one selfe
thing, by the diuers wils and intents of the
doers, wee shall finde the one to be embrac-
ed, the other to be contemned, the one to
be extolled, the other to be detested.

*In the same
booke, and
96, Chap.*

It is not to be doubted that God dooth
well, yea, when hee suffereth to be done,
what so euer thinges are euill doone, for
he doth not suffer this, otherwise then by
iust iudgement. And surely all that is iust,
is good, although therefore those thinges
that be euill, in as much as they be euill,
be not good, yet it is good, that there shold
be thinges, not onely that are good: but
also that are euill. For except it were
good

good, that there should be thinges that are euill, the almighty goodnes would by no meanes suffer them to be. To whom no doubt: it is as easie a thing not to suffer that thing to be, which he would not shold be: As it is to doo that, which hee is willing to doo. Except we beleue this, the very beginning of the confession of our Faith, wherein wee doo confesse that wee beleue in God the Father almighty, is in danger, and like to be vnttrue. For hee is not truely called almighty, for any other cause, but for that hee is able to doo what he will, and the effect of his will beeing almighty, is not by the will of any creature letted.

What so euer is past, is not now: what so euer is to come, is not yet. Therefore what so euer is past, or to come, is wanting, but with God there is nothing wanting. There is with God, nothing past, or to come, but all present.

In his booke of 83. question, the 15 question.

I do repent that I haue so named For- tune there, because I see, that men haue in a very euill custome to say, this was For- tunes will, where they ought to say, this was Gods will.

In his first booke, and 1, Chap, of retractations

And this dooth hee declare to haue happened by Gods prouidence, which can vse well

All things are done

*In his booke
of predesti-
nation of
Saints, the
16. Chap.*

well, even things that are euill. Not that the vessels of wrath should profite him: but that they might (through his well using of them) profite the vessels of mercy. For, what could be spoken more plainly, then that was sayd as concerning the gospel: They are enemies for your sakes: It is then in the power of the euill to sinne: but that by sinning, they should through their malice, do either this or that, it is not in their power, but in the power of God, that deuided the darknes, and disposeth the same, so that for this cause, euen in that, that they doo against the wil of God, there is nothing fulfilled but the wil of God.

*Christ. in
his prayer
against the
Iewes.*

Of a truth, that which is done according to the wil of God: although it seeme to be wicked, yet it is altogether pleasant and acceptable to God. Contrariwise, whatsoever is done besides the wil of God, and otherwise then he will haue it done, though it bee esteemed as a thing acceptable to God, yet it is of all other the worst, and most wicked.

*Basilus
Magnus.*

Fortune and chaunce, are the words of Heathen men, with the significations, whereof the minds of the godly ought not to be occupied.

Chap. 3.

Of mans free will, before his fall.

GOD saide: Let vs make man in our owne Image, according to our likenes, and let him rule ouer the Fish of the sea, &c. Gene, 1, 26,

And God saw all that hee had made, and loe, it was very good. verse, 31,

Then the lord tooke the man, & put him into the garden of Eden, that hee might dresse it, and keepe it. Gene, 2, 15

God made man from the beginning, and left him in the hande of his counsaile, and gaue him his commaundements and precepts. Eccl, 15, 14,

If thou wilt, thou shalt obserue the commaundements, and testifie thy good will. verse, 15,

Hee hath set water and fire before thee, stretch out thine hande vnto which thou wilt. verse, 16,

Before man is life and death, good and euill: what him lyketh, it shall be giuen him. verse, 17:

The lord hath created man of the earth: and turned him to it againe. Chap, 17, 1;

He gaue him the number of dayes, and certaine times: and gaue him power of verse, 2,

D I, the

Of mans free will

the thinges that are vpon the earth.

verse, 3,

He cloathed them with strength, as they had need : and made them according to his Image.

verse, 4,

Hee made all flesh to feare him, so that he had the dominion ouer the Beastes and Fowles.

verse, 5,

Hee created out of him an helper, like vnto himselfe, and gaue him discretion, and tongue, and eyes, eares, & an heart to vnderstand, and sixtly, he gaue them a spirite, and seuenthy, he gaue them speeche to declare his workes.

verse, 6,

And hee filled them with knowledge of vnderstanding, and shewed them good and euill.

verse, 12,

And hee saide vnto them : Beware of all vnrightheous thinges.

Wisd, 2, 23

God created them without corruption, and made him after the Image of his own likenesse.

Collo, 3, 9,

Lie not one to another, seeing that yee haue put off the olde man with his workes.

verse, 10.

And haue put on the newe, which is renewed in knowledge, after the Image of him that created him.

Ephe, 4, 23,

Be ye renewed in the Spirite of your minde.

verse, 24,

And put on the newe man, which after
God

God is created in righteousnesse, and true holinesse.

The Doctours.

All men, in the first man were created without vice or faulte, and all our nature was sounde, and in health: and by the sinne of the same man, we haue lost it.

Amb. in his 1. booke, & 3. chap. of the calling of the Gentiles.

Free will before the fall was an vpriight free will, before which, fire & water was layde of God, and the first man did reache his hand to which he would, hee did chuse fire, & forsooke water. See the righteous Iudge, the same which man being free did chuse, he did receiue: he would haue euill, and the same did follow him.

Aug in the booke of the newe song, the 8. chap.

I say, that free will was in that man, which was created first, for hee was so made, that nothing coulde withstande his will, if hee would haue kept Gods commaundements, but after that hee had sinned through free will, hee did cast vs all that came of his stocke, into necessitie.

In his 11. disputation against Fortunatus.

It is true, that man, when he was made, did receiue great strength of free will, but he did lose it through sinne.

In his 2. Ser. vpo the wordes of the Apostle.

The first man was created in nature without blame in nature, without faulte,

In the same booke, and 11. Sermon.

Of mans free will

he was created vpright : hee did not make himselfe vpright. It is knowne what hee made himselfe, falling out of the hande of the Potter, he was broken, for hee that made him, did gouerne him, but hee was willing to forsake him that made him, and God suffered him so to doe, as it were, saying thus : Let him forsake me, that he may finde himselfe, and that he may by his miserie prooue, that without me, he can doe nothing. By this meane therefore woulde God shewe vnto man, what free will is able to doe without God.

*Vnto Peter
the Decon,
chap. 25.*

Holde this for certaintie, and doubt of it by no meanes, that our first Parentes Adam and Eue, were created good, iust, and without sinne, with free will, by the which they might, if they woulde, serue and obey with humilitie and good will, and by the same free will, also might, if they woulde, sinne by theyr owne proper will.

*In his booke
of nature &
Grace, a-
gainst the
Pelagians,
Chap. 43.
In his booke
against the*

Who knoweth not, that man was made sounde, and blamelesse, and with free will to liue godly, and was ordeyned with a free power, and choise, to liue righteously :

The first man was made of the slime of the earth; to the Image of God, he was decked

Decked with shamefastnes, he was prepared with temperance, he was compassed about with loue, hee was clothed with immortallitie.

Iewes, Pagans, & Arrians. cap. 2.

Free will was giuen to man, when he was first created, by the which, he might, haue chosen, eyther to sinne, or not to sinne.

In his 22. Booke, & 30 Chap. of the citty of God.

When we speake of the will that is free, to doe well: we speake of that will, wherein man was made, created.

In his third booke, & 18. chapter of free will.

Wee say truly that the first man, onelie could fulfill that hee would, when as yet his will of free choise was sound, & whole before the faulte.

In his third Booke against the Arrians.

Therefore, is this to bee accounted the Image of God, in man, that the minde of man, must haue the same moouings and feelings which god hath, although not euen such as god hath, for as touching substance of state and end, they differ.

Tertullian in his 2. booke against Martian.

The Image of God in man, is referred vnto the workes of righteousness, as the Lord saith in the law. Be ye holy, because I your god am holy.

Augu. of the essence of the diuinitie in the beginning. &c.

Man is the Image of God, neither as touching his body: neither yet as touching his soule: but as touching principallitie and dominion. &c.

Theodor. in the 1. Cor. 11. Chap.

Of mans free will

*Chryso. in
Gen. chap. 1.*

Come out and consider, a little while, and behold the light of righteousness, consider with your selues diligently, when he sayth: Let vs make man to our Image and likenesse, hee endeth not his speeche there, but by the wordes that followeth, he declareth to vs what hee meaneth, by the name of Image or likenesse, and in what sence he speaketh it: And what are these wordes? And let them rule ouer the Fish of the Sea, and ouer the fowle of the Heauen, and ouer the Beastes, and ouer all the Earth, and ouer euery thing that creepeth, & moueth on the Earth. He calleth the principalitie and Lordship (that he gaue Adam) this Image and likenesse, for because God made him Emperour and Ruler ouer all thinges vpon earth: For there is nothing more noble and greater then man. For all thinges are set vnder his power.

*Chryso. in his
Serm. of the
comming of
the Lorde, in
his 36. Hom.*

All men, before sinne, had free will:
eitherto follow the deuill
or no.

Chap.

Chap. 4.

Of mans free will, after his fall.

TH E Lord saw, that the wickednes of man was gteat in earth, and all the imaginations of the thoughtes of his heart, were ouelie euill continually. Gene, 6, 5,

And the Lorde sayd in his heart, I will hencefoorth curse the grounde no more for mans cause, for the imagination of mans hart is euill, euen from his youth. Gene, 8, 21,

And God said vnto him by a dreame, I know that thou diddest thys with an vpright mind, and I kept thee also that thou shouldest not sinne against mee: therefore suffered I thee not to touch her. Gene, 20, 6

Wee haue seene all that the Lorde did before your eyes in the Land of Egypt vnto Pharaos, and vnto all his seruantes, and vnto all his Land. Exod, 29, 2,

The great temptations which thine eyes haue seene, those great myracles and wonders. verse, 3,

Yet the Lorde hath not giuen you an hart to perceiue, and eyes to see, and eares to heare vnto this day. verse, 4,

All are gone out of the way, they are Psalm, 14, 3,
D 4. all

Of mans free will

all corrupt: there is none that dooth good,
no not one.

Psal, 49, 20 Man is in honoz, and understandeth not:
he is like to beasts that perrish.

Psal, 116, 10 I sayde in my hast: all men are lyers.

Prou, 16, 1, The preparations of the heart, are in
man: but the aunswer of the tongue, is of
the Lord.

verse, 9. The hart of man purposeth his way, but
the Lord doth direct his steppes.

Prou, 20, 9 Who can say, I haue made my heart
cleane: I am cleansed from my sinne.

verse, 24, The steppes of man, are ruled by the
Lord: how can a man then understand his
owne wayes?

Prou, 21, 1 The Kinges heart is in the hande of the
Lord: as the Riuiers of water, he turneth
it wheresoeuer it pleaseeth him.

Esay, 63, 17 O Lorde, why hast thou made vs to erre
from thy wayes, and hardened our heart
from thy feare: retorne for thy seruants
sake, &c.

Iere, 10, 23 O Lorde, I knowe that the way of man
is not in himselfe: neither is it in man to
walke, and to direct his steppes.

Ierem, 24, 7, I will giue them an heart to knowe me,
that I am the Lord: and they shall be my
people, and I will be their God. &c.

Iere, 31, 18, Conuert thou mee, and I shall be con-
uerted:

after his fall.

fol.29.

uerterd: for thou art the Lord my God.

A new heart also will I giue you: and Eze.36,26,
a newe spirit will I put within you: and
I will take away the stony heart out of
your body, and I will giue you a heart of
flesh.

And I will put my spirit within you, verse,27.
and cause you to walke in my Statutes:
and ye shall keepe my iudgements to doo
them.

It is not ye that speake, but the spirit Mat.10,20,
of your Father, which speaketh in you.

Those things which proceede out of the Mat.15,18.
mouth, come from the heart, and they de-
file the man.

For out of the hart come euil thoughts, verse,19.
murders, adulteries, fornications, thefts,
false testimonies, flanders: these are the
things which defile the man.

Flesh & blood hath not reuealed it vnto Mat.16,17,
thee, but my Father, which is in heauen.

I say vnto thee: Arise, & take vp thy bed, Mar.2,12.
and get thee hence into thine owne house.

And by and by hee arose, and tooke vp verse,13,
his bed, and went forth before them all, in
so much that they were all amazed, and
glorified God.

As many as receaued him, to them hee
gaue power to be the sonnes of God: euen
so

Iohn,1,12.

Of mans free will

to them that beleue in his name.

verse, 13.

Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Iohn, 3, 5.

Verily, verily, I say vnto thee: Except that a man be borne of water, & the spirit, he cannot enter into the kingdom of God.

verse, 6.

That which is borne of the flesh, is flesh, and that, that is borne of the Spirit, is Spirit.

verse, 27.

A man can receaue nothing, except it be giuen from heauen.

Iohn, 6, 44.

No man can come to me, except the father which hath sent me, draw him: and I will raise him vp at the last day.

verse, 45.

Euery man therefore, that hath heard, and hath learned of the Father, cometh vnto me.

Acts, 16, 14.

And a certaine woman named Lydia, a seller of purple, of the Citty of the Thiatians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things which Paul spake.

Iohn, 15, 5.

I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit, for without me can ye doo nothing.

Rom. 7, 14.

For wee knowe that the Lawe is spirituall, but I am carnall, sold vnder sinne.

For

after his fall.

fol.30.

For I allow not that which I doo: for
what I would, that I doo not, but what
I hate, that doo I.

verse, 15.

I know that in me, that is, in my flesh,
dwelleth no good thing: for to will is pre-
sent with mee: but I finde no meanes to
performe that which is good.

verse, 18.

I see an other Lawe in my members,
rebellling against the Lawe of my minde,
and leading me captiue vnto the Lawe of
sinne, which is in my members.

verse, 23.

The wisdom of the flesh is death, but
the wisdom of the spirit, is life & peace.

Rom. 8, 6.

Because the wisdom of the flesh, is en-
mity against God: for it is not subiect to
the law of God, neither in deede can be.

verse, 7.

The spirit helpeth our infirmities: for
we know not what to pray, as we ought:
but the spirit it selfe maketh request for
vs, with sighs which cannot be expressed.

verse, 26.

It is not in him that willeth, nor in him
that runneth, but in God that sheweth
mercy.

Rom. 9, 16.

By the grace of God, I am that I am:
and his grace which is in me, was not in
vaine: but I laboured more aboundantly
then they all: yet not I, but the grace of
God which is with me.

1. Cor. 15.

and 10,

So then, neyther hee that planteth any
thing,

1, Cor. 3, 7.

Of mans free will

thing, neyther hee that watreth, but God that giueth the increase.

1, Cor. 4, 7.

What hast thou that thou hast not receaued? If thou hast receaued it, why reioycest thou, as though thou haddest not receaued it.

2, Cor. 3, 4.

Such trust haue we through Christ to God, not that we are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiencie is of God.

Phili. 2, 13.

It is God which worketh in you, both the will and the deede: euen of his good pleasure.

Cha. 4, 13.

I am able to doo all things through the helpe of Christ, who strengtheneth me.

Iam. 1, 17.

Euery good giuing, and euery perfect gift, is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neyther shadowing by turning.

Eccle. 17, 14

Euery man from his youth, is giuen to euill, and their stony harts can not become flesh.

The Doctours.

*Augustine
in his booke
of perseue-*

IT is God that worketh in vs, both to will, & also to work, euen of good will. We will then, but it is God that worketh

in vs also to will: we worke then, but it is
 God that doth also worke in vs, the worke
 euen of good will. It is expedient for vs,
 both to beleue this, and also to confesse
 this: this is godly, this is true, that our
 confession may be humble and lowly, and
 that all may be ascribed vnto God. Wee
 thinking, beleue: thinking, we speake:
 thinking, we doo whatsoeuer we doo. But
 as touching that, that appertaineth vnto
 the way of godlines, and true worship of
 God, we are not able to thinke any thing
 as of our selues, but our ablenes commeth
 of God. For, our owne harts, & our owne
 thoughtes, are not in our owne powers.
 Therefore, that which is spoken in the
 Sacraments of the faithfull, that we shold
 lift vp our harts vnto the Lord, is the gift
 of the Lord.

Wee doo then liue in most safegard, if
 we ascribe all vnto God. But we doo not
 commit our selues, partly to him, & partly
 to our selues.

Man misusing his free will, lost both
 him selfe, and his will.

No man can beleue, hope, or loue, vn-
 lesse he will: but euen the selfe same will,
 to beleue, hope, and loue, commeth not,
 but from God.

What

rance vnto
 the end, the
 13, Chap.

In the sixt
 Cha. of the
 same booke.

In his En-
 chiridion, to
 Laurence.
 Chap. 30,
 Ibidem.

Of mans free will

In his booke
of nature &
Grace, the
53. Chap.

What doo men p̄sumne so much of the possibility of nature, it is wounded, it is mangled, it is troubled, it is lost. It behooveth vs rather truely to confesse it, then falsly to defend it.

To Bonifa-
cius, in his 3.
booke, and 8.
Chap.

Free will once made thral, auaieth nothing now, but to sinne.

a Vpon the
words of the
Apostle in
the 10. Ser-
mon.

a That wee liue well, that wee vnderstand a right, wee haue it of God. Of our selues we haue nothing, but onely sinne, that is within vs.

b In the 11.
Serm. of the
same booke.

b D, euill is free will, without god.

c In the 15.
Serm. of the
same booke.

c He that made thee without thee, doth not iustifie thee, without thee: therfore he made thee, when thou knewest not: but he doth iustifie thee, being made willing.

d In his 11.
Serm. of the
same booke.

d The first man was created in nature without blame, in nature without fault: hee was created vpright, hee did not make him selfe vpright: It is knowne what he made him selfe. Falling out of the hand of the Potter, he was broken. For he that made him, did gouerne him, but hee was willing to forsake him that made him: and god suffered him so to doo, as it were saying thus: Let him forsake me, that he may finde him selfe, and that he may by his misery p̄couer, that without me, hee can doo nothing. By this meane therfore would
god

god shew vnto man what free will is able to doo with out god.

When wee fight in this battaile, wee haue god to behold, & looke vpon vs: when we are in danger in this battaile, wee doo pray vnto god to helpe vs. But if he do not helpe vs, I say not, that we shall not ouercome, but that we shal not be able so much as to fight.

*In his 13,
Serm. of the
same booke.*

Why dare miserable & wretched men be proude, or boast them selues, eyther of free will, afore that they be deliuered, or of their owne strength, if they be already deliuered? And doo not marke that in the very name of free will, liberty or freedome is signified.

*In his booke
of the spirit
and the Let-
ter, the 29,
Chap.*

After that (man) had sinned with his free will, wee were cast headlong downe into necessity, as many as euer came of his stocke.

*Against
Fortunatus
in the 2, dis-
putation.*

Let no man flatter him selfe, for of his owne, hee is a very sathan, hee hath that of G D D onely, whereby hee is blessed. For, what hast thou of thine owne, but sinne? Take way sinne from thee, which is thine owne: for righteousness is of God.

*In his 49.
Treatise vpon
Iohn.*

It was shewed in Adam, what free wil can doo without helpe, it is able enough of

*In his booke of
the new song
Chap. 8.*

it

Of mans free will

it self to euill, but not vnto goodnes, except it be holpen of God.

*In his booke
of the doc-
trine of the
Church, the
27, Chap.*

*Against the
2, Epistles
of Pelagius,
vnto Boni-
facius in his
2, booke, and
8. Chap.*

God doth so worke in the harts of men, and in the free will it selfe, that euery good thought, godly counsaile, and all good motion of the will or mind, is of God. ◊

It belongeth to a man, to prepare the hart, and the aunswere of the tongue, is of God. Some not vnderstanding this well, are deceaued, insomuch that they beleeeue, that to prepare the heart, that is, to begin goodnes, without the helpe of the grace of God, pertaineth vnto man. God forbid, that the children of promise so vnderstand it, as though they would confute the Lord, whereas they haue heard him, saying. Without me ye can do nothing, & say: behold, wee are able of our selues to prepare our hart, and by that to thinke some goodnes. Who can with a good thought prepare his hart vnto goodnes.

God forbid that any man should vnderstand it so, saue the proude defendours of their will. Therefore it is wrytten: It is the mans part to prepare the heart, and the aunswere of the tongue, is of the Lord, because the man prepareth the hart, yet for all that, not without the helpe of God.

It is said also after this maner: open my mouth and I shall fulfill it. For although we can not open our mouthes, except hee helpe vs, without whom wee can doe nothing, yet we open by his helpe and working, & he fulfilleth that thing, either with our worke, or without our worke. For, what is it to prepare the hart, and to open the mouth, but to prepare the wil: And yet for al that, it is read in the same letters, the wil is prepared and made ready before of God, and I shall open thy mouth, and I shall teach thee what good thinges thou oughtest to speak: wherfore god doth many good things in a man, y man doth not: but a man dooth no good thinges, which God hath not done, that a man should doe.

Not every one that trusteth in his owne strength and power, but he that calleth vpon the name of God, shal be saued.

*In his 89.
Epistle.*

No man can be content, except the Lord giueth it, therefore God commaundeth continence, and he giueth continence: hee commaundeth by the Lawe, he giueth by grace: he commaundeth by the Letter, he giueth by the Spirit.

*In the same
89. Epistle.*

Therefore, that wee shoulde beleue in God and liue godly, it lyeth not in the wil or running of man, but in the mercie of

*In his 107.
Epistle to
Vitalis.*

Of mans free will

God : not that we ought not both to wil & to run : but because that hee himselſe dooth worke in vs, both to wil, and also to run.

*In his booke
of the spirit
& letter to
Marcellinus,
chap. 19.*

The Lawe is giuen, that grace shoulde be sought for : grace is giuen, that the law shoulde be fulfilled : It is not through the fault of the Law, that it was not fulfilled, but through the wisdom of the fleshe : which fault is declared by the Lawe, that by Grace it might be healed.

*In his booke
of rebuking
and grace,
the 3. chap.*

O man, know in the commaundements, what thou art bounde to doo : in rebuking, learne that through thine owne fault, thou hast it not, & in prayer learne whence thou must receiue y thing that thou wilt haue.

*In the same
booke, and
II, Chap.*

The first man had not his grace, wherby he shoulde neuer be willing to be euill : but yet he had that grace, wherby hee might haue bene alwaies preserved from euill, if he would haue continued therein. And without which also hee coulde not by free will be good : but yet hee was able, by free will to forsake it.

God therefore woulde not haue him to be without his grace, whom hee had left in his owne free will. For free will is able enough to do euill, but to do good it hath no power at all, except it be holden by the almighty goodnesse, which helpe if that
man

man had not by free will forsaken, hee should haue bene good for euer: but he did forsake, and was forsaken. For the helpe was such that he might forsake it, when he would, not such wherby it might come to passe, that he should be willing.

Did not he giue that thou mightest fight a good fight? If he himselfe did not giue, what was it that thou sayest in another place? I laboured more then all they, yet not I, but the grace of GOD with me? Beholde, thou sayest, I haue ended my course: did not he also giue vnto thee that thou shouldest finish thy course? If hee gaue not vnto thee, that thou shouldest finish thy course, what is y^e thou saiest in another place: that it lieth not in the willer, nor in the runner, but in God that sheweth mercy? I haue kept the faith, I acknowledge & allow it, I confesse & graunt thou hast kept the faith. But except the Lorde doth keepe the Cittie, he watcheth in vaine that doth keepe it. Pardon me, O Apostle, I knowe nothing of thine owne but euill, pardon vs, O Apostle, we say so, because thou hast taught vs.

The Pelagian Heretiques, thinketh that they haue great knowledge, when they say: God would not commaund that

*In his 50.
booke of Ho-
milies, the 14
Hom.*

*In his booke
of grace and
free will, the
4. Chap.*

Of mans free will

he knoweth man is not able to doe: who knoweth not this: But therefore he dooth commaunde some thinges: which we be not able to doe, that we may knowe what to aske of him. That is, the same sayth, which by prayer we obtaine: that the law dooth commaund.

*Vpon the 98.
Psalme.*

Man is able of himselfe to sinne: that he should bee iustified is not able of himselfe, but onely by him that doth iustifie, which onely is iust.

Man is apt and able to wound him selfe, but he is not apt & able to heale himselfe: when he will, hee may be sicke: not when he will, he may rise.

*In his 10.
booke of cō-
fessions, and
29, chapter.*

O loue which doost euer burne, and art neuer quenched, O my louing God, kindle in me, and inflame me, thou commaundest continence, giue mee that thou commaundest, and commaund what thou wilt.

*In his booke
of contem-
plations, 15.
Chapter.*

Lord I graunt, as thou hast taught me, I am nothing else but all whole together vanitie, a shaddowe of death, a darke bottomlesse pitte, and a barren, and a voide ground, which without thy blessing, bringeth forth nothing, and beareth no fruite, but confusion, sinne, and death. If I haue had any goodnes I receiue it of thee: what soeuer goodnesse I had, it is thine, for I haue

haue it of thee: if I did stande at any time,
I stooode through thee: but when I fell, I
did fall by my selfe. And I had lyen al-
waies still in the mire, if thou haddest not
lyft me vp: and I had been alwaies blind,
if thou haddest not giuen mee light, when
I fell, I had neuer risen againe: if thou
haddest not reached me thy hand.

Yea, after that thou diddest life mee vp,
I had alwayes fallen, if thou haddest not
stayde me, and holden me vp. I had often
times perished, if thou haddest not gouer-
ned me.

So alwaies, O Lord, thy grace and thy
mercie preuented me, deliuering me from
all euils, sauing me from thē that be past,
stirring me vp from them that be present,
defending me from them that be to come,
cutting away the snares of sin before mee,
taking away the occasion and causes. For,
if thou haddest not done this vnto mee, I
had doone all the sins in the world, because
Lord, I know, that there is neuer any sin
that any man hath done, but an other man
may doe the same, if his God be not with
him, which made him.

But thou broughtest it to passe, that I
dyd them not, thou commaundest that I
should abstaine, and thou powrest in mee
thy

Of mans free will

thy grace that I might beleue. Thou Lord diddest rule me to thee: thou diddest keepe me to thee: and thou hast giuen vnto me grace and light, that I should not commit adultery, and all such other sinnes.

*In his third
booke against
the Pelagi-
ans.*

What other thing is declared in the lost Sheepe of a hundred, but free will of possibilitie in good thinges, was lost by the faulte and transgression of the first man, and dyd erre from the company of the righteous, neither could he retorne by himselfe, without the vnderferued grace, by the good will of his good Pastor Christ, wandring in the wilderness of his free will in the workes of the deuill, hee called him againe, and put him vpon his shoulders.

*Amb. in his
booke of the
calling of the
Gentiles, the
3. Chap.*

All men in the first man were created without any fault or vice, & al our natures were in health, but by the transgression of the same man, we haue lost it: there hence is drawne mortality, there hence are so many corruptions of the mind, there hence is ignorance, and difficulty, vnprofitable and vnlawfull concupiscence, &c.

These therefore and other euils, brake into our nature by lost fayth, forsaken hope, blinde wisdom, and bounde will, no man doth find in himselfe, where with
he

he may be repayred, or amended. &c.

That nature was good, was made euill by quality (man) may not therefore trust in his owne strength, for when it was whole and sound, did not stande, but must seeke victorie by him which cannot be ouercome, but dooth ouercome all things.

That the turning of the hart to God, is of God, the Lord himselte testifyeth, saying: And I shall giue them a heart that they shall know me that I am the Lorde, and they shall be my people, and I will be theyr God, because they shall bee turned vnto me with theyr harts. *In the 6, Chap. of the same booke.*

Not in our will, but in the Lorde wee must trust, where are they then, which do say, that man can rule himselte by his free will, and so dooth giue power of free will, that the mercy and iustice of God is taken away.

We will goe after our owne thoughts, where then is the power of free will, without the grace of God? And the iudgement of mans owne will? Whē as it is a great offence to God, for a man to followe his owne thoughts, and to doo the will of his wicked heart. *Vpon the 18. chap. of Ieremie.*

Therefore, the Heretiques be wont to promise felicitie, and to open vnto sinners *Vpon the 23 chap. of Iere.*

Of mans free will

ners, the kingdome of Heauen, saying: Thou maist follow the maiestie of God, & be without sinne, sith that thou hast receiued the power & strength of free will, and the vnderstanding of the Lawe, whereby thou art able to obtaine whatsoeuer thou wilt. And so the Heretiques doe deceiue the poore, simple, and ignorant persons, and specially women, which beeing laden with sinnes, are led to and fro with euerie winde of doctrine, deceiuing by their flatterie, all them that giue eare vnto them.

a In his first booke against the Pelagians.

b In his second booke against the Pelagians.

c In his third booke against the Pelagians.

a Wee alwaies pray in vaine, if it be in our owne free will, to doe what we will.

b Dooest thou heare so manifolde mercies, and doost thou dare to trust in thine owne strength and power?

c Neither in our owne wisdomes, neyther in any of our strengthes, we ought to trust, but onely in the Lorde, who doth direct the steppes of men, when he saith. No man can come to me: he breaketh the pride of free wil: if he would go forth to Christ, yet he dooth but in vaine endeouour it, vnllesse that be done that foloweth: except my father of heauen draw him: also this must be considered, that thing that is drawne, dooth not come willingly: but being slow, or drawing backe, is led against his will.

We

Hee that cannot come to Christ by his owne strength and labour: how can hee auoide all sinnes.

Where there is mercy and grace, free will must cease of his part: In vaine doo we pray vnto God, if it be in free will to doo what we list.

a He sayeth not, I haue giuen them power of free will, that they by their owne labour, should saue them selues: but I haue kept them, I haue saued them, I haue preserued them.

a Vpon the wordes of Christ, those whom thou hast giuen me, &c.

b Wee had free will before sinne, to worke well, but after sinne wee had none, because wee were not able, by our owne power and strength after sinne, to escape from the power of the deuill, but as a Ship when the Sterne is broken, is driuen hither and thither, where the tempest will: So by the deuill, wee are driuen from one sinne to an other, neither hither-
to can doo any thing, but euen as the deuill will: and except God doth deliuer vs with his strong hand of his mercy, wee shall remaine in the bondes and chaines of sinnes vnto death.

b Chrysost. of the coming of our Lord, in his 36, Homily.

When man deliuered him selfe by sinning, vnder the kingdome of sathan: now is not able of his owne power & strength,

In the same Homily.

Of mans free will

to come out. So the first will is now turned into necessity. Therefore by our owne wills and negligence we are bound, but by the mercies of God, we are loosed and set at liberty.

*Augustin in
his 3, booke
of 18, Chap.
of free will.*

*In his En-
chiridion to
Laurence,
the 31, chap.*

When we speake of the wil that is free to doo well, we speake of that will wherin man was made.

If the Apostle did meane none other thing, but that it dooth not onely lye in the will of running of man, except the mercifull Lord doth helpe, wee may also say on the other side, that it lyeth not onely in the mercy of God, without the will and running of man: But sith that were a plaine vngodlines so to say, let vs not doubt but that the Apostle did attribute all thinges vnto the mercy of God, & that he did leaue no maner of thing vnto our owne will and endeouours.

*In his 3, book
against the
Pelagians.*

Man therefore of him selfe could make his fall because he would: but yet as he fell of him selfe, so was hee not able straight wayes of him selfe, that is, by his proper wil to rise from falling, except by the most mercifull hand of the Lord, when it pleased his heauenly goodnes, hee had rayled him vp.

Euery good worke then, which we doo worke

after his fall.

fol. 38.

worke in God, the same dooth God worke in vs, for all thinges are in him, through him & in him, both our good will then and also our good works be of him, which the Doctour of the Gentiles affirmeth with these words. It is God that worketh in vs, both the will and the deede, euen of his owne good will and pleasure.

*Fulgentius to
Monimus in
his 1, booke.*

Naturall free will, we doo beleue is of no more value, but onely for carnall or worldly desires, or deseruings which possible may seeme glorious among men, but not with God. But those thinges which belongeth to euerlasting life, can neyther thinke, neither will, neither desire, neither performe, except it be by the infusion and operation of the holy ghost.

*Maxentius,
in his 1, booke
of faith.*

God dooth preuent vs with his grace that we may be willing, and with his helping hand he dooth followe vs, least wee should will in vaine.

*Gregory in
his 9, booke
1, booke vpon
Ezechiel.*

Sith that free will hath bene corrupt in our first Father, we are not able to will a good thing, except wee be holpen by the grace of God.

*Vpon the 63
Psalm.*

Holy men doo knowe that after the fall of the first Father, they be borne of a corruptible stocke, and that they be not by their owne vertue: but by the heauenly

*In his 22,
booke of mo-
rals, & 10.
Chap.*

grace.

Of mans free will

grace that doth preuent them, turned vnto better desires or workes : and what euill so euer they knowe to bee in them selues, they feelee that is deserued, & come of their mortall kind : But what good so euer they see to be in them selues, they acknowledge to be the gift of the immortall grace : And for this gift that they haue receaued, they be debtors vnto him which by preuenting them, did giue vnto them that they should will that good thing, which they would not, and by folowing did graunt, that they should be able to doo that good thing, that they would.

*Bernard in
his booke of
grace and
free will.*

What then? Is this therfore the whole worke of free will : Is this the only merit of it, that it doth consent & agree. Truly it is, not that the consent wherein all the merit dooth consist, dooth come, or is of it. Sith that wee be not of our selues, as of our selues able to thinke any thing, which is lesse then to consent or agree. These be not my words, but the words of y^e Apostle which doth attribute vnto god, and not vnto his free will, all that be good, that is to say, to think, and to will, and to performe, according to his good will and pleasure.

Let vs be changed into the same likeness, from cleerenes to cleerenes, as it were
with

after his fall.

fol. 39.

with the spirit of God. Therefore if it be with the spirit of God, then it is not with free will. Therefore let no man think that it is named free will, because it is occupied with equall might and power, betweene good and bad, seeing that by it selfe it can fall, but not rise againe, but through the spirit of the Lord.

They that are wise in deede, will confesse, threeworkinges, not of free will, but of the diuine grace in him. First, is creation: second, reformation: the third, ending. In the first, wee were created in Christ, into the liberty of will. In the second, wee are reformed by Christ into the spirit of liberty. In the thirde, wee shall in the ende raigne eternally with Christ.

What hast thou, that thou hast not receaued: thou art created, thou art healed, thou art saued. To thee, I say, O thou man, which of these hast thou of thy selfe: Thou that wast not, couldest not create: when thou wast a sinner, thou couldest not iustifie: when thou wast dead, thou couldest not raise thy selfe vp againe: besides other things, either are necessary for them that healed, or layde vp for them that shall be saued.

Three

Of mans free will

98.107
In his 39.

sermon of his
little sermon.

Three blessings are there, which are necessary to vs. first, is preventing: second, is helping: third, is ending, first is of mercy, second is of grace, third is of glory: he doth prevent our conuersion by his mercy, he helpeth our conuersion by his grace, he doth accomplish our ending with glory, vnlesse the Lord doth giue these three blessings: our bodies can giue forth no fruite. Neyther can we begin any good thing before we be prevented by mercy, or to do any good thing until we be holpen by grace, or that we can end in goodnes, until we be filled with glory.

Vpon the
118, Psalm.

When I was ignorant, God did teach me.

When I did erre, God did reduce me.

When I did sinne, God did correct me.

When I did fall, God did raise me.

When I did stand, God did hold me.

When I did goe, God did leade me.

When I came to him, he did receaue me.

Gulielmus
Parisensis in
his booke of
the summe of
vices & ver-
tues.

The soule is in such manner let downe into the body, as if a man should fall into a miry deepe, and stony place, and so should both be drowned, arayed with mire and also be hurt. So by originall sinne, we are drowned in the darknes of ignorance: we are defiled with lusts & concupiscence: and

we

after his fall.

fol. 40.

We are wounded as touching his powers,
and faculties of the minde.

Item, if any man do contend, that in the
purging of our sinnes, God doth tary and
abide for our will, but do not confesse that
the will also to be purged from sinne is
wrought in vs, by the infusion and opera-
tion of the holy ghost, he doth resist the self
same holy ghost, speaking by Salomon.
The will is prepared of the Lord, and hee
doth also resist y^e Apostle wholsomly prea-
ching. It is God that doth both worke in
vs the will, and also the performance of the
deede, euen of good will.

*The counsell
of Arowfica,
the 4, Cha.*

Item, if any man do affirme, that as
well the increase, as also the beginning of
Faith, the selfe same affection to beleue,
whereby we beleue in him that iustificeth
the vngodly, and whereby we come to the
new birth of Baptisme, is in vs natural-
lie, and not by the gift of grace, that is to
say, by the inspiration of the holy Ghost,
that redresseth our will from infidelity to
faith: from vngodlinesse to godlinesse, is
an aduersary to the doctrine of the Apostle.
For as much as blessed Paule sayth: We
trust that he which hath begunne in you a
good worke, shall performe it vntill the
day of our Lord Iesus Christ. And this
vnto

*In the 5, cha.
of the same
counsell.*

Of mans free will

Ephc. 2, 8.

vnto you is giuen for Christs sake, not onely that you may beleue in him, but also that ye may suffer for him. And again: ye are saued by grace through faith, and that not of your selues, for it is the gift of God.

In the 6. ca.
of the same
counsaille.

Item, if any man doo affirme that vnto vs, beleeuing, willing, desiring, endeouoring, labouring, watching, studying, asking, seeking, knocking, mercy is giuen without the grace of God: but also wee doo not confesse, that it is wrought in vs of God, by the infusion and inspiration of the holy ghost, that we may beleue, wil, or be able to do all these things, as it behooueth, or doo put the helpe of grace vnder mans humility, or mans obedience, neither consenteth that the gift of obedience and humility, doo appertaine to the selfe grace resisteth the Apostle, which sayeth. What hast thou, that thou hast not receaued? And againe: by the grace of God, I am that I am.

1, Cor. 4, 7.
1, Cor. 15,
& 10.

The counsell
of Myluent,
Chap. 5.

It is agreed, y^e whosoever shal say, that therefore the grace of iustification is giuen vnto vs, that wee may through grace fulfill that more easily, which wee are commaunded to doo by free choise: As though if grace also were not giuen, although not easily

easily, yet neuerthelesse, wee might also without Grace fulfill Gods commaundements, let him be accursed. For the Lord did speake of the fruites of his commaundements, whereas he sayde, not, without me yee can doe them very hardly: but hee sayd, Without me ye can doe nothing.

Iohn, 15, 5,

Chap. 5.

Of originall sinne.

TH E Woman which thou gauest to be with me, shee gaue mee of the tree, and I did eate.

Gene, 3, 12

Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree (whereof I commaunded thee, saying: Thou shalt not eate of it) cursed is the earth for thy sake: in sorrow shalt thou eate of it, all the dayes of thy life.

verse, 17.

When the Lorde sawe that the wickednesse of man was great in the earth, and al the imaginations of the thoughts of his hart, were onely euill continually.

Chap. 6. 5.

Then it repented the Lord, that hee had made man in the earth, and hee was sorrie in his hart.

verse, 6,

Therefore the Lord sayd, I will destroy from the earth, the man whom I haue created, &c.

verse, 7,

Of Originall sinne.

- Chap, 8, 21 The imaginations of mans heart are euill, euen from his youth, &c.
- Iob, 14, 4, Who can bring a cleane thing out of filthinesse: there is not one.
- Psal, 51, 5, Beholde, I was borne in iniquitie, and in sinne hath my mother conceiued me.
- Psal, 14, 3, All are gone out of the way, they are all corrupt, there is not one that dooth good, no not one.
- Prou, 20, 9, Who can say, I haue made my heart cleane, I am cleane from sinne.
- Cha, 24, 16, A iust man falleth seuen times, and ryseth againe: but the wicked falleth into mischiefe.
- Eccle, 7, 22 Surely there is no man iust in the earth, that dooth good, and sinneth not.
- Esay, 1, 26, From the sole of the foote, vnto the head, there is nothing whole therin, but wounds and swellings, and sores full of corruption. &c.
- Eccle, 17, 14 Euery man from his youth is giuen to euill, & their stony hearts can not become fleshe.
- Ierem, 17, 9, The heart is deceitfull & wicked aboue all thinges, who can know it:
- Wild, 2, 24 Through enuy of the deuill, came death into the world: and they that holde of his side, proue it.
- Math, 15, 16 Out of the heart come euill thoughtes, mur-

murders, adulteries, fornications, thefts,
false testimonies, flanders. &c.

These are the thinges which defile a man. &c. verse, 20.

That which is bozne of the fleshe, is flesh: and that wich is bozne of the spirite, is spirit. Iohn, 3, 6,

As by one man, sinne entered into the worlde, and death by sinne, and so death went ouer all men, for asmuch as all men haue sinned. Rom, 5, 12

Death raigned from Adam to Moses, euen ouer them also that sinned, not after the like maner of the transgressions of Adam: which was the figure of him that was to come. verse, 14,

We know the Law is spirituall, but I am carnall, sold vnder sinne. Chap, 7, 14

For I allowe not that which I doe: for what I would, that I doe not: but what I hate, that doe I. verse, 15,

I doe not y good thing which I would, but the euil which I would not, that do I. verse, 19.

Now if I doe that I would not, it is no more I that do it, but the sin that dwelleth in me. verse, 20.

The wages of sinne, is death. &c.

Chap, 6, 23

Among whom also we had our conuersation in time past, in the lust of our flesh,

Ephe, 2, 3,

Of Originall sinne.

in fulfilling the will of the flesh, and of the minde. And were by nature the chyldren of disobedience.

Iam. 1. 15,

When luste hath conceiued, it bringeth forth sinne: and sinne when it is finished, bringeth forth death.

Iohn, 1, 10,

If we say, we haue not sinned, we make him a lyar, and his word is not in vs.

2. Eldr. 7, 48.

O Adam, what hast thou doone? for in that thou hast sinned, thou art not fallen alone, but the fall also redowndeth vnto vs that come of thee.

Philip. 3. 12.

Not as though I had already attayned to it, eyther were already perfect. &c.

The Doctours.

*Aug. of the
articles fals-
ly imputed
to him, the 1.
Article.*

The death of our Lorde Iesus Christ, the sonne of God, is a mighty remedy against the wound of Originall sin, wherewith the nature of all men is (in Adam) corrupt and flaine, and from whence the infection of all concupiscence hath sprong.

*In the third
chap of his
booke of na-
ture & grace*

This nature of man, wherein euery man is borne of Adam, hath nowe neede of a Phisition, because it is not sounde.

*In his third
booke and 7.
chap. to Bo-
niface.*

The vertue that is now in a iust man, so farre forth is called perfect, that it perteyneth to the perfection thereof, bothe in trueth to knowe, and in humilitie to confesse, that it is vnperfect.

He

He hath much profited in this lyfe, that by his profiting hath learned, how far hee is from the perfection of righteousness.

In his booke of the spirite and letter, Chap. 35.

Our very righteousness it selfe is so great in this life, that it standeth rather in forgiveness of our sinnes, then in perfection of righteousness.

In his 19. booke of the Cittie of God. chap. 27.

There is no holy and iust man that wanteth and lacketh sinne, notwithstanding, hee leaueth not to be holy and iust, for that he taketh hold of Christ, our holinesse by faith. &c.

In his booke of the definition of the Christian faith. ca. 46.

Not without a cause, wee finde in the Scriptures, some men to be reported to be without crime or faulte: but wee finde none that are sayde to be without sin, but one onely (that is Christ.)

In his booke of nature & grace. cap. 14

There should neuer be Minister ordeyned and appointed in the Church, if the Apostle had sayde: If there be any without sinne: where as he sayth: If there be any without crime or fault.

In his first booke against the 2. Epist. of Palagius. chap. 14.

All men were in the first man created without sinne, and all by the transgression of the same man haue lost the freedome of our nature, from thence we tooke the manifold corruption, both of body and soule, from thence ignorance and dulnesse hath ensued. &c.

Amb. in his 1. booke and 3. chap. of the calling of the Gentiles.

Of Originall sinne.

*Origen in his
5. booke, and
6. chap. vpon
the Romans.*

In the Law it is commaunded, that for him that is bozne, a paire of Turtles, or young Pidgions shoulde be offered, of the which the one should bee for a sin offering, and the other for a burnt offering: for what sinne is this one Pidgion offered? Could thys new bozne childe sin? yea, euen then he hath sinne, for the which he is commaunded to offer a sin offering, from the which there is no man cleane, and though hee be but one day old.

For they (to whom the secretes of the diuine misteries were committed) knewe that the naturall filthinesse of sinne was in all men.

*In his eight
Homily.*

*Hierom vpon
the 47. chap.
of Ezechuell*

*In his first
booke against
the Pelagi-
ans.*

What soule so euer is bozne in flesh, it is defiled with filth of wickednes and sinne.

Man's hart is set vpon euill, euen from his chyldhoode, that the nature of man is not one day from his birth without sinne.

What then doe we think, or what ought we to think, that be not perfect? we ought to confesse that we are vnperfect, and that wee haue not yet gotten, nor taken that is required. This is the true wisdom of a man, to knowe himselfe to bee vnperfect, and as I might say, the perfection of all iust men liuing, in the flesh is vnperfect.

They are called iust men (meaning Job,
and

and Zachary, and others) not for that they be voyd of all manner of sinne, but for that they are furnished with the greater part of vertues.

In his booke to Cresiphontus.

Then are we sayd to be righteous, when as wee doe acknowledge our selues to be wicked sinners.

In his first booke against the Pelag.

Notwithstanding, we say thus, yet we flatter not vices: but wee followe the authoritie of the Scriptures, that there is nothing without sin. But God hath shut vp all thinges vnder sinne, that hee may haue mercie of all.

Writing to Alagasia.

No man lyueth here vpon the earth without sinne.

Hierom in his 29. Epi.

There shall be no iudgement without mercie, for because there can no man lyving be found cleane without filthines, no although hee were but one day olde from his birth.

Basill vpon the 32. Psal.

a No man is cleane from filthines: no, not an infant of one day olde, hath a cleane lyfe heere vpon this earth.

a Ber. in the 2. Ser. vpon the first Sunday after Epiphanie.

b It is stretched out euen from the first man to the last, and this poyson is spreade abroad in euery man, euen from the sole of the foote, to the crowne of the head.

b In his Ser. of the Passion, the 4.

The coniunction of the soule with the body, it is euen as if it shoulde fall vpon an

Feri. In alio loco.

It is impossible for vs

heape of most sharpe potthardes, and hurting stones.

*Gulibelmus
Parisiensis, in
his booke cal-
led Summa
de Vitijs &
Virtutibus.*

The soule is in such manner let downe into the body, as if a man should fall into a miery deepe and stony place, and so should both be drowned, be araid with mire, and also be hurt. So by Originall sin, we are drowned in the darknes of ignorance, wee are defiled with lustes, & we are wounded in the powers and faculties of our minds.

*Amb. in his
booke of good
death, the 3.
Chap.*

I shall offer the Sacrifice of prayse, hee saith not: I doe offer, but I shal offer, signifying that, that is the perfect Sacrifice, when euery one loosed from the bondes of this body, shalbe present with the lord, and offer himselfe a sacrifice of prayse: for before death, there is no perfect praysing. &c.

Chap. 6.

It is impossible for vs to fulfill the Lawe.

Deut, 6, 1,

These are the commaundementes, ordinaunces, and lawes, which the Lord your God commaunded mee to teach you, that ye might doe the, in the land whether ye goe to possesse it.

verse, 2,

That thou mightest feare the Lorde thy God, and keepe all his ordinaunces, and his commaundementes which I commaund thee,

thee, thou, and thy sonne, and thy sonnes
sonne, all the dayes of thy life.

Thou shalt loue the Lorde thy God verse,5,
with all thine hart, and with all thy soule,
and with all thy might,

And these wordes which I commaund verse,6,
this day, shall be in thine hart.

Cursed be hee that continueth not in all Deu.27, 26.
the wordes of the law to doo them.

Thinke not that I am come to destroy Math.5, 17.
the law, or the Prophets: I am not come
to destroy them, but to fulfill them.

We haue heard, that it was sayde vnto verse.21.
them of the old time: Thou shalt not kill,
for whosoener killeth, shall be culpable of
iudgement.

But I say vnto you: whosoener is an- verse,22,
gry with his brother vnadvisedly, shall be
culpable of iudgement.

We haue heard, that it was said to them verse,27.
of old time: Thou shalt not commit adul-
tery.

But I say vnto you: That whosoener verse,28.
looketh on a woman, to lust after her, hath
committed adultery with her already in
his hart.

Why tempt ye god, to lay a yoke on the Act.15, 10,
Disciples necks, which neither our Fa-
thers, nor we were able to beare?

It is impossible for vs

Rom. 7. 23. I see an other law in my members, rebelling against the lawe of my mind, and leading me captiue vnto the lawe of sinne, which is in my members.

verse, 24. O wretched man that I am, who shall deliuer me from the body of this death?

verse, 25. I thanke God, through Iesus Christ our Lord, &c.

Rom. 8, 3. For (that was impossible to the Lawe, in as much as it was weake, because of the flesh) God sending his owne sonne in the similitude of sinfull flesh, and for sinne condemned sinne in the flesh.

1, Cor. 2, 14. The naturall man perceaueth not the thinges of the spirit of God, for they are foolishnes vnto him: neither can he know the, because they are spiritually discerned.

Iam. 2, 10. Whosoever shall keepe the whole law, and yet faileth in one poynt, he is guilty of all,

The Doctours.

*August. in
his booke of
Grace, and
free will, the
4. Chap.*

The Pelagians think themselves cunning men, when they say, God would not commaund that thing, that he knoweth a man is not able to do. And who is there that knoweth not this? but therfore God commaundeth vs to do some thinges that we are not able to do, that we may vnderstand,

stand, what we ought to craue of him.

Sette not thy face against heauen, to mocke fooles eares with these words, be, and can be. For, who will graunt you, that a man can doe that thing, that no man euer was able to doe.

In his first booke against the Pelagians.

I sayd, it is possible that a man may be without sinne, if he want not will, the power of God assisting him: and yet I said, that besides only Christ, in whom all men shall be quickned to life, there was neuer man, nor euer shall be, who being in this life, shall haue this perfection.

In his booke of the spirit & the letter, the 1. Chap.

The vertue that is nowe in a iust man, so farre forth is called perfect, that it pertaineth to the perfection thereof, both in truth to know, and in humility to confesse, that it is vnperfect.

In his third booke, and 7. Chapter to Bonifacius.

To this purpose was the lawe giuen, that of great, it might make the little, that it might shew vnto thee, that thou hast no strength of thy selfe to doe the law. And so being needy, vnworthy, and poore, mightest flee vnto grace, and cry: Haue mercy on me, O God, for I am weake.

Upon the 118. Psalm.

All the commandements of God are accounted to be done, when that thing that is not done, is forgiven, and pardoned.

In his first booke of Re-tractations.

He hath much profited in this life, that
by

It is impossible for vs

*In his booke
of the spirit
and letter.*

Chap. 35.

*a In his 19,
booke, & 27.*

*Chap. of the
Citty of God.*

*b Against
the 2, Epi-
stles of Pela-
g. us, Chap. 2.*

*c In his booke
of the spirit,
and the letter
Chap 36,*

by his profiting, hath learned how farre he
is from the perfection of righteousness.

a Our very righteousness it selfe is so
great in this life, that it standeth rather in
forgiuenes of our sinnes, then in perfecti-
on of righteousness.

b It is impossible that the lawe should
be fulfilled by flesh.

c When from this pilgrimage (wherin
we presently walk through faith) we shall
come to that thing (which yet vnseene) we
hope for, and a wayte through patience:
without all doubt, our loue shall not onely
exceed that which we possesse heere, but al-
so be farre aboue that which we desire, or
vnderstand: for there remaineth nothing
in vs, that can be added vnto all. For if any
thing should be left out, then can it not be
all: therfore concerning this, shall the first
precept of righteousness be, wherein we are
commanded to loue God with all the hart,
with all the soule, and with all the minde:
wherevnto followeth an other, concerning
loue towardes our neighbour, which we
shall fulfill in that life, when wee shall see
God face to face. But for this cause is it
now also commaunded vs, that we should
be admonished what to aske in faith, whe-
ther to addresse our hope, and in forgetting
the

the things which are behind vs, vnto what thinges that be before vs, we ought to direct our selues.

The Lorde hath giuen a iust Lawe, *In his preface to vniust men, to make manifest theyr sinnes, and not to take them away. For it taketh not away sinnes, but by grace of Faith, &c.* *to the Gala.*

There are diuersities of gifts, who euer attayned to all of them? There are many Sciences, as Grammer, Rethorique, Logique, &c. Who is he, be he neuer so excellent of wit, that can be a perfect Gramarian, and perfect Logician, a perfect Rethorician, a perfect Lawyer, a perfect Philition: there are fewe which attaine one, but both no man can. *Hier. in his first booke against the Pelagians.*

Howe is the Gospell lighter then the Lawe, seeing that murder is condemned in the Lawe, & anger is condemned in the Gospell: how is the grace of the Gospell easier, seeing that in the Lawe, adultery, and in the Gospell, concupiscence is punished: Many thinges are commaunded in the Law, which the Apostle sheweth most plainly, that they cannot be accomplished. In the Law, workes are required, which whosoever doth, shall liue in them. In the gospel, the wil is required, which although it

Hierome vpon the 11, of Math.

All men ought

it haue not the effect, yet it leaſeth not the reward.

*a Theophi-
lact. vpon the
II, of Mat.*

a All the comādements of Chriſt, are ſaid to be a heauy yoke: for the retribution that ſhal be after this life, are ſayd to be eaſie, notwithstanding, during this ſhort time of our life, as very heauy.

*b Thomas of
Aquin. vpon
the 3, to the
Gala.*

b To fulfill the whole law, it is impoſſible (for fleſh and blood to doe.)

*c Hierome to
Crefiphontus
againſt the
Pelagians.*

c We ſay, Gods comādements be eaſie, & yet ye are not able to ſhew vs any man, that euer fulfilled them altogether.

*d In his firſt
Book againſt
the Pelagi-
ans.*

d What then doe wee thinke, or what ought we to think, that be not perfect: we ought to confeſſe, that we are vnperfect, & that we haue not yet gotten, nor taken, that is required. This is the true wiſedome of man, to knowe him ſelfe to be vnperfect. And, as I might ſay, the perfection of all juſt men liuing, in the fleſh is vnperfect.

*Bernard vpon
the Can-
ticles, the 35
Sermon.*

*Ne*ither was it hidden from the comāmaunder, that the waight of the comādemment, did exceede the ability of men, but he iudgeth it for this cauſe profitable, that it ſhould warne them of his ſufficiency, and that they might alſo know vnto what ende of righteouſnes, they ought to apply their force. Wherefore, in commanding impoſſible things, he made not men tranſgreſſours,

sours, but humble, that euery mouth might be stopped, and that all the worlde might be in danger vnto God, because, by works no flesh shalbe iustified in his sight. For when we receaue the comādemient, and feele our lacke, we shall cry vnto heauen, and God will haue mercy vpon vs, and we shall know in that day, that he hath saued vs, according to his owne mercy, & not for the righteousnes of works, which we haue wrought.

Note the parable for remembrance, and the conclusion for your learning: if in keeping all the commaundements we be vnprofitable, and haue nothing to be proude of, what shall wee thinke of our selues, which doe not keepe all, which be guilty in many of them: what (I say) shal we think of our selues, when none of vs all can say, I haue done that I ought, vnesse any be priuiledged from saying: Forgiue vs our trespasses. Wherefore, where it is sayd, when ye haue done all thinges, it is not therfore sayde, as though they could doe all thinges: but for this cause, that though they could doe all thinges, and though they could haue the merites of such, as performe all the commaundementes, they must acknowledge them selues vnprofitable seruants:

*Thomas de
Vio, alijs,
Cardinall
Casetan.*

All men ought

uants: that by a much stronger argument they might acknowledge themselves lesse then vnprofitable, that is, debtors, & guilty of many things, which they ought, and are bound to do.

Chap. 7.

¶ All sorts of people ought to knowe and reade the Scriptures.

Deut. 6, 6.

verse, 7,

verse, 8,

verse, 9.

Num. 11. 29

Iosua, 1, 8.

These wordes which I commaund thee this day, shal be in thine heart. And thou shalt rehearse them continually vnto thy children, and thou shalt talke of them when thou tariest in thy house, and as thou walkest by the way, and when thou liest down, and when thou risest vp.

And thou shalt binde them for a signe vpon thy hand, & they shall be as frontlets betwene thine eyes.

And thou shalt write the vpon the posts of thine house, and vpon the gates.

But Moses said vnto him: Enuiest thou him for my sake? yea, would God that all the Lords people were Prophets, & that the Lord would put his spirit vpon them.

Let not the Booke of the Lawe depart out of thy mouth, but meditate therein day and

and night, that thou maist obserue, and doe according to all that is written therein.

But his delight is in the Lawe of the Lord, and in his Lawe dooth hee meditate day and night. Psal, 1, 2,

Be wise nowe therefore, O ye Kinges : Psal, 2, 10,
be learned ye Iudges of the earth.

The Lawe of the Lord is perfect, con- Psal, 19. 7.
uerting the Soule. The testimony of the
Lorde is sure, and giueth wisdom vnto
the simple.

The Statutes of the Lorde are right, verse, 8,
and reioyce the heart. The commaunde-
ments of the Lord are pure, & giueth light
vnto the eyes.

And more to be desired then golde, yea, verse, 10.
then much fine golde : sweeter also then
Honey, and the hony combe.

Moreouer, by them is thy Seruaunt verse, 11,
made circumspect : and in keeping of them
is great reward.

Wherewith shall a young man redresse Psal. 119. 9.
his way : in taking heede therto according
to thy word.

I will delight in thy Statutes : and I verse, 16,
will not forget thy word.

Thy word is a Lanterne vnto my feet, verse, 105,
and a light vnto my pathes.

Every Word of God is pure : hee is a Prou, 30, 5,
G. 1. shield

shéele to those that trust in him.

Luke, 11, 52

Woe be to you interpreters of the law, for yee haue taken away the key of knowledge: yee enter not in your selues, and them that came in, yee forbid.

Iohn, 5, 39

Search the Scriptures: for in them yee thinke to haue eternall lyfe, and they are they which testifie of me.

Acts, 17, 11

These were also more noble men then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures daily, whether these thinges were so.

Acts, 18, 24

And a certaine Jewe, named Apollos, came to Ephesus, an eloquent man, mighty in the Scriptures.

Rom, 15, 4

Whatsoever thinges are written aforetime, are written for our learning, that we through patience, & comfort of the Scripture, might haue hope.

Colos, 3, 19

Let the Worde of Christ dwell in you plentifully, teaching & admonishing your selues. &c.

1, Tim, 4, 13

Till I come, giue attendance to reading, to exhortation, and to doctrine.

2, Tim, 3, 15

Thou hast knowne the holy Scriptures of a Childe, which are able to make thee wise vnto saluation, through the Fayth which is in Christ Iesu.

For the whole Scripture is giuen by inspiration of God, and is profitable to teache, to improoue, to correct, and to instruct in righteousnesse.

verse, 16.

And hee sayd vnto mee: Seale not the wordes of the prophetic of this booke: for the time is at hand.

Reue. 22. 10

The Doctours.

WE may become like vnto God, as farre forth as the weake nature of man can beare: But the likenesse can not be without knowledge, neither is knowledge without doctrine, and in the beginning of doctrine, is speech: and the partes of speech, be wordes and sillables.

Basil in his booke of the holy Ghost. chap. 1.

a Would God we would al do according as it is written: Search the Scriptures.

a Origen in his 2. Hom.

b The word of God is the liuely meate of our soules, with the which it is nourished, fed, and gouerned, neither is there any thing else, that maketh a reasonable soule to liue, but the word of God.

upon Esay. b Amb. upon the 118, Psalme.

d Young men that vse to reade Gods word, afterwarde become most vertuous and godly.

d Chrysost. against Iulianus, in his 7 booke

c Heere we are taught, that euen the lay men ought to haue the worde of God, not onely sufficiently, but also aboundantlie, and one to instruct and to warne an other.

c Hierome upon the Epist. to the Coloss. the 3. Chap.

All men ought

Vpon the

133. Psalm.

Both married men, and Monkes, and
wiues, commonly haue this contention a-
mong themselves, who may learne most
Scriptures.

Vpon the 86

Psalm.

The Lord hath spoken by his Gospell:
not that a few should vnderstand him, but
that all.

All that euer wee speake, we ought to
proue it by the Scriptures.

In his third

booke and 4.

chap. vpon

the Epist. to

the Ephesti.

We must reade the Scriptures with all
diligence, that beeing as good exchangers,
we may know the lawfull coyne from the
Copper and counterfeyte.

Aug. in his

2. booke and

9. chap. of

the Christian

doctrine.

In all these bookes (of the scripture) they
that feare God, and are tamed through
godlinesse, doe search the will of G O D.
The first note of which labor and trauaile
(as we said) is to know these bookes, and
if as yet we cannot vnderstand them, yet
let vs all by reading of them, get them in
memory, or not to be altogether ignorant
of them. Furthermore, those thinges
which be plainly contained therein, whe-
ther they be precepts of liuing, or else of
beléeuing, are earnestly and diligently to
be searched: which, howe many the more
euery man findeth, so much the more is he
apt in his vnderstanding.

Get yee to the hilles of the Scriptures
there

to read the Scriptures.

fol. 51.

there be the pleasures of your harts, there is no noysome, hurtfull, or venomous thinges, no inconuenient thing, there bee most plentifull pastures.

*In his booke
of Pastors.*

It is not sufficient, that ye heare the diuine Scriptures in the Church: But also in your houses, eyther reade them your selues, or else desire some others to reade them, and giue your diligent eare to it.

*In his 55.
Sermon.*

Heare mee, ye men of the worlde, gette ye the Bible, that most wholesom remedy for the soule: if ye will nothing else: yet at the least, gette the newe Testament, Saint Pauls Epistles, & the Actes, that may be your continuall and earnest Teachers.

*Chris. vpon
the Colos. in
his 9. Hom.*

Let one of you take in hande the holie Bible, and let him call his neighbours about him: and by the heauenly wordes, let him water and refresh both theyr mindes, and also his owne.

*Hom. vpon
Gene.*

Being at home, we may both before & after meate, take the holy Books in hand, and thereof receiue great profit, and minister spirituall foode vnto our soules.

*In his tenth
Hom. vpon
Genesis.*

Euen when wee be at home, let vs bestow our time in reading the Scriptures.

*In his 29.
Hom. vpon
Genesis.*

Hearken not therto only in the Church, but also at home, let the Husbände with the

*In his second
Hom. vpon*

All men ought

*John, & in
his 78. Ho.
vpon Math.*

the wife: let the Father with the Childe
talke together of these matters, and both
to and fro, let them inquire, and giue their
iudgements. And would God they would
begin thys good custome.

*In his 49.
Hom. vpon
Mathewe.*

Then let them that be in Ieremie, flee
into the Mountaines, that is to say, let
them that be in Christes profession, flee to
the Scriptures. The Scriptures of the
Apostles, and Prophetes, be the Moun-
taines, &c. Our Lord knowing that there
should be such confusion in the last dayes,
therefore comaundeth that Christian men,
that beleeue in Christ, willing to haue an
assurance of the true faith, should haue re-
course to nothing els, but vnto the Scrip-
tures. Otherwise, if they haue regard to
any other thing, they shall be offended and
perish, not vnderstanding what is the true
Church, and by the meane whereof they
shall fall into the abomination of desola-
tion.

*In his third
Hom vpon
Mathew.*

This is it, that as it were with a Pesti-
lence, infecteth all thinges, that yee thinke
the reading of the Scriptures, pertaineth
onely vnto Monkes: whereas it is much
more necessary for you, then for them: It
is more wickednesse to thinke, Gods lawe
is superfluous, then if yee shoulde neuer
reade

reade it: for these be the words that come from the study of the deuill.

We may commonly see that our doctrine is knowne, not onely of them that are the Doctours of the Church, and Maisters of the people, but also euen of the Taylers, and Smithes, and Weauers, and of all Artificers: yea, & further, also of women, and that not only of them that be learned, but also of labouring women, and Semsters, and Seruants, & Handmaids: Neither only the Cittizens, but also the countrey folkes, doe very well vnderstande the same. Wee may finde, yea, euen the very Ditchers, and Deluers, Cowheardes, and Gardiners, disputing of the holy Trinity, and of the creation of all thinges.

Theodoretus in his first booke of the correction of the manners of the Greeks.

I would not heere, that any man shoulde lay to my charge, the defence of ignorance, as though I enuyed the people any godly knowledge. I wish them to haue al heauenly knowledge, and not to be ignorant of nothing, necessary to theyr saluation: yea, euen with my very hart I wish with Moses: O that all the people coulde prophecie, and were learned in Gods holie word, and that the Lord would giue them his Spirit.

D. Harding, in the third article, and 31. Diuision

All men ought

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D. Harding, in the third article, and 31. Diuision

The Scriptures are easie

Chap. 8.

C That the Scriptures are easie to be vnderstoode of the simple people.

Exod, 4, 15

I Will be with thy mouth, and with his mouth : and will teach you what yee ought to doe.

Deut, 30, 11

This comādemēt, which I commaund thee this day, is not hid from thee, neither is it farre off.

verse, 12,

It is not in Heauen, that thou shouldest say, Who shall goe vp for vs to Heauen, and bring it vs, and cause vs to heare it, that we may doe it :

verse, 13,

Neither is it beyond the Sea, that thou shouldest say, who shall goe ouer the Sea for vs, and bring it vs, and cause vs to heare it, that we may doe it :

verse, 14.

But the word is very neere vnto thee : euen in thy mouth, and in thy heart, for to doe it :

Psal, 119,
130.

The enteraunce into thy wordes sheweth light : and giueth vnderstanding to the simple.

Psalme, 197

The Lawe of the Lord is perfect, conuerting the Soule : the testimonie of the Lord is sure, and giueth wisedome vnto the

the simple.

Knowledge is easie to them that will vnderstand. Prou. 41, 6.

And all thy children shalbe taught of the Lord, & much peace shalbe to thy children. Esa, 54, 13.

They shall all know mee, from the least of them, vnto the greatest of them (sayeth the Lord.) Iere. 31, 34.

And the Lord answered me, and sayd, write the vision, and make it plaine vpon the Tables, that hee may runne that readeth it. Haba. 2.

The earth shal be filled with the knowledge of the glory of the Lord, as the waters couer the Sea. verse, 14.

O Father, I giue thee thanks, because thou hast hid these thinges from the wise, and men of vnderstanding, and hast opened them vnto Babes. Mat. 11, 25.

It is giuen vnto you, to knowe the secretes of the kingdome of heauen, but to them it is not giuen. Mat. 13, 11.

When he is come, which is the spirit of truth, he will leade you into all truth, for he shal not speake of him selfe, but whatsoeuer he shal heare, shal he speake, & he will shew you the things to come. Iohn, 16, 1.

And it shall be in the last dayes, sayeth God, I will poure out my spirit, vpon all flesh, Acts, 2, 17.

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The Scriptures are easie

flesh, and your sonnes, and your daughters
shall prophesy, and your young men shall
see visions, and your old men shall dreame
dreames.

verse, 18.

And on my seruants, and on my hand-
mayds, I will poure out my spirit in those
dayes, and they shall prophesie.

1, Cor. 2, 9.

The thinges which eye hath not seene,
neither eare hath heard, neither came into
mans hart, are, which God hath prepared
for them that loue him.

verse, 10.

But God hath reuealed them vnto vs
by his spirit: for the spirit searcheth all
things, yea, the deepe thinges of God.

Titus, 1, 3.

He hath made his word manifest in due
time, through the preaching which is com-
mitted vnto them.

2, Pet. 1, 22.

So that wee first knowe this, that no
prophesie in the Scriptures, is of any pri-
uate motion.

The Doctours.

*Irenaeus in
his 1, booke,
& 31, Cha.*

*Tertullian
against Pa-
raxes.*

*Origen vpon
the 15, Cha.
of Exodus,
the 7, Hom.*

The Scriptures are plaine, and with-
out doubtfulness, and may be under-
stode indifferently of all men.

The fewer places, must be expounded
by the more places.

Heruaile not, for the word of God is
called, both flesh, and bread, and milke, and
heerbs: and according to the measure of
the

the beleuers, and impossibility of the re-
ceauers is diuerfly named.

It may be said, the scriptures are heard,
yet notwithstanding, if thou reade them,
they shall doe thee good. For, the Lord Je-
sus Christ, if hee finde vs occupied in the
Scriptures, & exercised in the study ther-
of, not onely bouthsafeth him selfe to be re-
freshed and fed in vs, but also seeing such a
banquet prepared, byingeth with him his
Father vnto vs.

*In his 20,
Hom. vpon
Iosua.*

I demaund not, what these great lear-
ned Philosophers say, but what they doe,
they are forsaken, and left alone in their
schooles: behold, how much more waight
there is in faith, then in arguments. They
with their profound reasons, are daily for-
saken of their fellowes. These with their
simple faith, goe forward, & increase daily.
Men beleue not y^e learned Philosophers,
they beleue vnlarned fishers.

*Ambrose in
his 1, booke,
& 5, Cha. to
Gratianus of
faith.*

The simple plaine faith of fishers, con-
foundeth the words of the learned Philo-
sophers.

*In his booke
of the inca-
nation of our
Lord chap. 9.*

a It pleased not God by Logique to
saue his people. The kingdome of God is
the simplicity of faith, not in the contenti-
on of words.

*a In his 1,
booke, and 3,
Chap. of
faith.*

These thinges haue I sayde, that wee
loth

The Scriptures are easie

loth not to heare & reade the Scriptures,
although we vnderstand them not.

*In his 26,
Treatise vpon
on Math.*

Euen they be saued that follow the letter, that is to say, the plain story of the gospel. For only the simple story is sufficient vnto the saluation of the simple.

*In his 4,
Hom. vpon
the Canticles.*

The wise men of this world, seeing the walls of the Gospell, to rise vp without Grammer, and profounde knowledge in Philosophy, say scornfully among themselves, that all this by subtilty of speech, and crafty shifts, and Logical arguments, may full easily be shaken downe.

*Hierom vpon
on the 19, of
Esay.*

It is the order of the Scriptures, after hard things, to ioyne other thinges that be plaine.

*Vpon 3, cha.
of Nahum.*

At the comming of Messias, the people shall be lifted vp, and shall prophesie, that before lay a sleepe vnder their Maisters: and they shall goe into the mountaines of the Scriptures: and there shall they finde mountaines, Moles, and Iosua, the sonne of Nun: the Mountaynes of the Prophets, the mountaynes of the new Testament, the Apostles and Euangelists. And when they shall flee to such mountaynes, and shall be occupied in the reading thereof, if they finde not one to teach them, yet shall their endeouour, and good will be allowed,

lowed, for that they haue fledde vnto the mountaines.

The Scriptures are easie to the slaue, to the husbandman, to the widdow, to the child, and to him that may seeme to be very simple of understanding.

*Chrysost. in
his 1. Hom.
vpon Math.*

It can not possible be, that he that with earnest study, and feruent desire, readeth the Scriptures, should euermore be forsaken, for although wee want the instruction of man, yet God him selfe from aboue, entering into our harts, lightneth our minde: poureth his beames into our wits, openeth things that were hidden: and becometh vnto vs a Scholemaster of that we know not: only if we will doe so much, as lyeth in vs.

*In his 36.
Hom. vpon
Genesis.*

The holy scriptures expoundeth it self, and suffereih not the Reader to erre.

*In his 12.
Hom. vpon
Genesis.*

Neither hath the Scripture of God any neede of mans wisdom, that it may be vnderstanded, but the reuelation of the holy Ghost: that the true meaning beeing sucked there out, great aduantage may grow to vs thereby.

Wee by our selues without a Master, shall bee able to vnderstande the thinges which are there intreated of. So that we doe occupy our selues in these Epistles,
day

*In his Pre-
face to the
Romaines.*

The Scriptures are easie

day and night, for we doe not by the sharpnesse of witte and vnderstanding, pierce vnto all those thinges which wee vnderstande: for euen they also which are of more dull wits, doe by continuall study, attayne to hard thinges: Euen as the cogitation and sences of man, are most hard to be knowne, yet notwithstanding, our friendes whom wee feruently loue, and with whom wee are continually conuersant, doe oftentimes, euen by a becke, open vnto vs the cogitations and sences of theyr mindes, without any token of wordes and speech by them spoken. So shall it come to passe in these Epistles (of holy scriptures) so that a man loue them, and be continually conuersant in them: he which asketh, receiueth: he which seeketh, findeth: vnto him that knocketh, it shall be opened.

In his 8, homily vpon the Hebr.

In his first Hom. vpon Mathew.

The Phanichies, and all heresies, decrease the simple. But if we haue the sences of our minds practised, to discern good and ill, wee may be able to discern them. But how may our sences become practised? By the vse of the Scriptures, and often hearing. We need no Sillogismes, or knowledge of Logique, to vnderstand Gods word: Husbandmen, and old women

men doe vnderstand it.

We enlarge, and lay out with many words, how hard a matter the knowledge of the Scripture is, and meete onely for a few learned men.

*Aug. in his 5
book against
Iulianus.*

These phrases or manner of speeche, wherein the Scriptures are written, &c. speaketh without colour, as a familiar friend vnto the hart, as well of the vnlearned as of the learned.

*In his third
Epistle to
Volusian.*

The circumstance of the Scriptures is wont to giue light, & open the meaning.

*In his booke
of questions,
83, the 69.
question.*

a Darke places are to be expounded by more plaine places, that is the surest way of declaring the Scriptures, to expounde one Scripture by an other.

*a In his 3.
booke, & 29.
Chap. of
Christian
doctrine.*

b Who so loueth the law of God, honoureth in it, euen that thing that hee vnderstandeth not.

*b Vpon the
119, Psal.*

c The Scripture of God is like an Apothecaries shop, full of medicines of sundry sorts, that euery man may there chouse a couenient remedy for his disease.

*c Basil Vpon
the 1, Psal.*

d Only to the children of the holy ghost, all the holy scriptures are plaine & cleere.

*d Epiphani.
in his 2, booke*

e Christ vnto the strong, is strong meat: vnto the weaker sort, he is hearbs: and vnto Infants, he is milke.

*e Gregory
Nissenus in
his booke of
the life of
Moses.*

In the word of God is plenty, for the strong

Ignorance of the Scriptures

*Fulgentius,
in his Serm.
of the con-
fessours.*

strong man to eate, there is enough for the child to sucke: there is also milke to drink, wherewith the tender infancy of the faithfull may be nourished: and strong meate, wherewith the lusty youth of them that be perfect, may receaue the spiritual increase-ments of holy vertue.

*Theophi. of
Lazarus.*

Nothing can deceaue them that search the holy Scriptures, for that is the candle whereby the theeke is espied.

*Gregory in
his Epist. to
Leander.*

The Scriptures is a flood, wherein the little Lambe may wade: and the great Elephant may swimme.

Chap. 9.

Ignorance of the Scriptures is very dangerous.

*2. King, 17.
verse, 26.*

The nations which thou hast remo-ued, and placed in the Citties of Samaria, know not the manner of the God of the Land: therefore he hath sent Lions among them, and behold, they slea them, because they are ignorant of the God of the Land.

Psal. 95, 10,

Forty yeares haue I contended with this generation, and said, they are a people that erre in hart, for they haue not knowne my wayes, wherefore I sweare in my wrath,

is verie dangerous.

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wrath, saying: Surely, they shall not enter into my rest.

Then shall they call vpon me, but I will not aunswere: they shall seeke mee earlie, but they shall not finde me. Prou, 1, 28,

Because they hated knowledge, and did not chuse the feare of the Lord. verse, 29.

The Lord knoweth his owner, and the Ass his Masters Crib, but Israell hath not knowne, my people hath not vnder- Esay, 1, 3,
standed.

A sinfull nation, a people laden with iniquitie, a seede of the wicked, corrupt chyl- verse, 4,
dren: they haue forsaken the Lord.

Therefore my people is gone into capti- Esay, 5, 13,
uitie: because they had no knowledge.

Wee haue erred from the way of trueth, Wild, 5, 6,
and the sunne of vnderstanding rose vp a-
gainst vs.

We haue wearied our selues in the way verse, 7,
of wickednesse and destruction: But wee
haue not knowne the way of the Lord.

Whereas they lyued in great warres of Wis, 14, 21,
ignorance: those so great plagues, called
they peace.

In no wise speake against the worde of Eccles. 4, 25
truth: but be ashamed of the lies of thine
owne ignorance.

They be blinde leaders of the blinde: Math, 15, 14

W. 1,

and

Ignorance of the Scriptures

and if the blinde leade the blind, both shall fall into the ditch.

Math, 22, 29 We are deceiued, not knowing the scriptures, nor the power of God.

Ioh, 3, 19. This is condemnation, that light is come into the worlde: & men loued darke-nesse more then light.

Iohn. 12, 35. Hee that walketh in the darke, knoweth not whether he goeth.

Rom, 1, 28. For as they regarded not to know God, euen so God deliuered them vp into a reprobate minde: to doo those things which are not conuenient.

Rom, 8, 2, I beare them recorde, that they haue a zeale, but not according to knowledge.

verse, 3. For they beeing ignorant of the righteousness of God, and going about to stablish theyr owne righteousness: haue not submitted themselves to the righteousness of God.

1, Cor. 8, If any man be ignorant, let him be ignorant.

1, Co, 15, 34 Some haue not the knowledge of God, I speake this to your shame.

1, Cor, 2, 8, None of the Princes of this world hath knowne: for had they knowne it, they would not haue crucified y^e Lord of glory.

1, The. 4, 13 I woulde not Brethren, haue you ignorant, concerning them which are a sleepe that

is verie dangerous.

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that ye sorrow not, euen as others which haue no hope.

The Doctours.

Saint Paule sayth, knowledge puffeth up the minde, not, for that hee founde faulte with the knowledge of God, otherwise, he should first of all others, haue reproued him selfe.

Irenaeus in his 2 booke & 45. chap.

Unto the deuils it is a torment, aboue all torments, and a payne aboue all paynes, if they see any man reading the Worde of God, and with feruent study searching the knowledge of Gods Lawe, and the mysteries and secrets of the Scriptures: herein standeth all the flame of the deuils: in this fire they are tormented: for they are sealed and possessed of all them that remaine in ignorance.

Origen in his 27. Hom. vpon the booke of Numbers.

Consider in what daunger they be that haue no care to reade the holy scriptures, for by the same Scriptures onelie, the iudgement of this triall must be allowed.

In his tenth booke, & 16, cha. vpon the Romaines.

Giuing themselves to sleepe, and slothfulness, they thinke it sinne to reade the Scriptures: and such as both day & night are studious in the Lawe of God, they despise as prattlers and vaine men.

Hiero. vpon chap. 1. to Titus.

Ignorance of the Scriptures

Vpon the Epistaph of Paule.

It was not lawfull for any one of all the sisters, to be ignorant of the Psalmes, nor to passe ouer any day, without learning some part of the Scriptures.

Aug. in his 11. booke of the Citty of God, and 2. chap.

In his 105. Epistle to Sixtus.

If ye haue, or knowe not, what way to goe, what shall it profit you to know whether to goe?

Ignorance in them that would not vnderstande, without doubt is sinne: But in them that could not vnderstande, it is the punishment of sin. Therefore, neither of them both hath good excuse: but eyther of them hath iust damnation.

Vpon the 131. Psalm.

There be certaine men, that when they heare they must be humble, abase themselves, and will learne nothing, fearing, that if they attaine to any knowledge, they shall be proude: and so they remaine still onely in milke, but the Scripture of God reprobueth them.

Vpon the 33 Psalm.

There was in them the kingdom of ignorance, that is to say, the kingdome of errour.

In his 21. booke, & 22 Cha. of the City of God, Chrysost. in his 2. Hom. vpon Math.

Ignorance, is the horrible depth, out of the which all errours doe arise vppe, and spring forth.

Thou wilt say, I am no Donke, I haue wife & chyldren, and charge of housholde, this is it, that as it were with a pestilence, infecteth

is verie dangerous.

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infecteth altogether, that yee thinke the reading of holy Scriptures belongeth only vnto Monkes.

The fault is greater, & more grieuous, to thinke Gods lawes is superfluous (and not needfull for thee) then to bee ignorant whether there be any such lawe, or no: for these wordes come euen from the perswasion of the deuill.

This is the working of the devils inspiration, hee woulde not suffer vs to see the treasure, least we should haue the ritches. Therefore he counselleth vs, that it vtterlie auayleth nothing to heare the Lawes of God: least vpon the hearing, wee may see our dowings follow.

a Thou wilt say, I haue not reade the scriptures: that is no excuse, but a sinne.

a In his 17
Hom. vpon
the Hebr.

b The reading of the scriptures is more necessary for you, then it is for Monkes.

b In his 3.
Hom. vpon
Math.

c S. Paule saith: Let the word of God dwell in you abundantly, but what will these fooles say therunto. O, say they, blessed is the simple Soule: and he that walketh simply, walketh surely. This is the verie cause of all mischæfe, that in cases of necessitie, there be not many able to alledge the scriptures. For a simple man, in that place may not be taken for a foole,

c In his 16.
Hom. vpon
Iohn.

Ignorance of the Scriptures

or a man that knoweth nothing : but for a man that meaneth no ill, or worketh no fraude : for if it were to be taken so, it had beene in vaine for Christ to say : Bee yee wise as Serpents.

This is the cause of all euill, that the Scriptures are not knowne.

The reading of the scriptures is a great fence against sinne : and the ignorance of the scriptures, is a dangerous downefall and a great Dungeon. To know nothing of Gods Lawes, is the losse of saluation : Ignorance hath brought in heresies, and vicious life : Ignorance, hath turned all things upside downe.

It is a great sinne, deere brethren, to be ignorant of the holy Scriptures.

Euen as if a man walke without thys visible light, hee must needs stumble in the darke, and so often times fall : So hee which turneth not the eyes of his minde, to the light of the Scriptures, must needs of force sinne.

Who so knoweth not the thinges that pertaine vnto the Lord, be not knowne of the Lord.

If we eyther reade not the Scriptures our selues, or bee not desirous to heare others reade them, then are our medicines turned

In his ninth
Hom. vpon
the Colos.

In his third
Sermon of
Lazarus.

In his 42.
Homily.

In his Pre-
face to the
Romaines.

Gregory in
his 1. booke
of 1. cha. of
a Pastour.

Aug. in his
55. Serm. of
Tyme,

is verie dangerous.

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turned into woundes : and then, where we might haue had remedy, wee shall haue iudgement.

a Ignorance, is the Mother of all errors.

a In the councill of Toledo in Spaine. 4.

b The ignorance of the Scriptures, is the ignorance of Christ.

Can. 24.
b In the 38. distinction, Si iuxta.

Chap. 10.

The worde of God written, in the Canon of the Bible, containeth in it selfe fully, all thinges needfull for our saluation.

The Messias shall come, which is called Christ : when he is come, he will tell vs all thinges.

Iohn, 4, 25,

Search the Scriptures, for in them yee thinke to haue eternall life, and they are they which testifie of me.

Iohn, 5, 39

All things that I haue heard of my Father, haue I made knowne vnto you.

Ioh, 15, 17

When he is come, which is the spirit of truth, he will leade you into all truth.

Iohn, 16, 13

Many other signes also did Iesus in the presence of his Disciples, which are not written in this Booke.

Iohn, 20, 30.

H 4.

But

od. 107
verse, 13,

Gods word containeth all thinges

But these thinges are written, that wee might beleue that Iesus is the Christ, the sonne of God, and that in beleeuing, ye might haue life through his name.

Acts, 1, 1,

I haue made the former Treatise, O Theophilus, of all that Iesus began to do and teach.

verse, 2,

Untill the day that hee was taken vp, after that hee through the holy Ghost, had giuen commaundements vnto the Apostles, whom he had chosen.

Acts, 20, 27,

I haue kept nothing backe, but haue shewed you all the counsell of God.

Acts, 26, 22,

I obtained helpe of God, and continue vnto thys day, witnessing both to small and great, saying none other thinges, then those which the Prophets and Moses did say should come.

Rom, 1, 16

I am not ashamed of y^e gospel of Christ: for it is the power of God vnto saluation, to euery one that beleueth, to the Iewe first, and also to the Gentile.

Rom, 5, 4,

Whatsoever thinges are written aforetyme, are written for our learning, that we through patience, and comfort of the Scriptures might haue hope.

1, Tim, 3, 15

Thou hast knowne the holy scriptures of a Chylde, which are able to make thee wise vnto saluation, through the fayth which

which is in Christ Iesu.

For, the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improve, to correct, & to instruct in righteousness.

That the man of God may be absolute, being made perfect vnto all good works.

The preaching of the Crosse, is to them that perish, foolishnes: but vnto vs which are saued, it is the power of God.

Being borne a new, not of mortal seed, but of immortal, by the word of God, who liueth and endureth for ever.

The word of the Lorde endureth for ever, and this is the worde, which is preached among you.

The prophecie came not in the olde time, by the will of men: but holy men of God, spake as they were moued by the holy Ghost.

The word of the Lord is liuely in operation, and sharper then any two edged sword, and entreth through, euen vnto the deuiding a sunder of the soule, and the spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts and intents of the hart.

The

Gods word containeth all things

The Doctours.

*Athanasius
against the
Gentiles.*

The holy Scriptures, beeing inspired from God, are sufficient to all instructions of truth.

*a Iſychius in
his 5, book, &
16. cha. vpon
Leuiticus.*

a Let vs which will haue any thing obserued of God, search no more but that which the Gospell dooth giue vnto vs.

*b Hilla. in his
6, booke of
the Trinity.*

b Forasmuch as thou deniest the things that be written, what remaineth there, but that thou must allowe the thinges that be not written :

*c Epiphanius
in his 3, book
& 73 Here-
sie.*

c This very worde, substance, is not plainly exprest, neither in the newe, nor old Testament, but the sence and meaning of that word, is euery where.

*d August. to
the brethren
in the Wil-
dernes.*

d Reade the holy Scriptures, wherein ye shal finde fully what is to be followed, and what to be auoided.

*e In his 49,
Treatise vpon
Iohn.*

e Not all thinges that the Lord Iesus did, are written, as the same Euangelist witnesseth : for, the Lord both did and said many thinges that are not written, but thinges were chosen out to bee written : which seemed sufficient for the saluation of the beleeuers.

*In his 96,
Treatise vpon
Iohn.*

f For as much as Christ him selfe hath not reuealed these thinges, which of vs will say, they be these, or these : For who is there,

needfull for our saluation.

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there, eyther so vaine, or so rash, who, notwithstanding, hee speaketh the trueth, to whom he listeth, and what he listeth, will affirme without any testimony of y^e scriptures, that these bee the thinges that the Lord then would not open :

Howe much lesse the aboundaunce of gold, siluer, and cloathing, which that people brought with them forth of Egypt, is in comparison of the ritches, which afterward they had at Ierusalem, which aboue all other, was shewed in King Salomon: so let all knowledge (which is gathered out of bookes of the Gentiles) be such, if it be compared to the knowledge of Gods Scriptures. For what so euer man learneth without them, if it be euill, there it is condemned: if it be profitable, there it is found. And seeing then euery man shall finde all things there, which hee hath profitably learned other where: much more aboundantly shall hee finde those thinges there, which can no where at all else bee learned: but onely in the meruailous deepnesse, and wonderfull humilitie of those Scriptures.

In these therefore, which are evidently contayned in the Scriptures, are found all things which containe faith, manners

*In his third
Booke of
Christian
Doctrine, &
last Chap.*

*In his 2. book
and 3. cha.
of the same
of booke.*

Gods word containeth all things
of liuing, hope, and loue.

In his 198,
Epistle to
Fortunatus.

Let vs seeke no further then is writtē
of God our Sauour, least a man would
knowe more, then the Scriptures wit-
nes.

Chrysost. in
his 19, hom.
vpon Mat.

What so euer is required for our Sal-
uation, is already containēd in the holy
Scriptures : hee that is ignorant, shall
finde there what he may learne : hee that
is stubborne, and a sinner, may finde there
scourges of the iudgements to come, the
which he may feare : He that is troubled,
may finde there the ioyes and promises of
euerlasting lyfe, through the beholding
of the which, hee may be stirred to good
works.

Vpon the 2,
to the Thes.
2, Chap.

All thinges be plaine and cleare in the
Scriptures, and what thinges so euer be
needfull, be manifest there.

Vpon the 2,
to Timothie,
the 3, Chap.

If there bee any thing needefull to bee
knowne, or not to be knowne, wee shall
learne it by the holy Scriptures : if wee
shall neede to reprove a falsheode, we shall
fetch it from thence : if to be corrected, to
be chastened, to be exhorted, or comforted :
to be shorrt, if ought lacke that ought to be
taught, or learned, wee shall also learne it
out of the same Scriptures.

But why did not the Apostles write all
things :

needfull for our saluation.

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things: Chiefly, because of the multitude of them. Moreover, they did consider that he, which would not beleue these, would not beleue more: but hee that beleueth these, neede no more to attaine faith.

In his 89,
Homi. vpon
the 20, of
Iohn.

In the worde of God, is plenty for the strong man to eate: there is enough for the childe to sucke: there is also milke to drinke, wherewith the tender infancie of the faithfull may be nourished: and strong meate, wherewith the lusty youth of them that be perfect, may receaue the spirituall increasement of holy vertue: There prouision is made for the saluation of all men, whom the Lorde dooth vouchsafe to saue: there is also that, which is meate for all Estates. There we learne the commaundements, which wee ought to do: there wee knowe the rewardes which we hope for.

Fulgen. in his
Serm. of the
Confessours.

Great is the multitude and number of the Lords signes and miracles, but these which wee haue shewed, are sufficient to make a full and perfect fayth, to them which shall reade them attentiuely: neither am I to bee accused, if I haue not written all, for if euery one should be considered, and none omitted, the world could not hold the number of Bookes. We say

Cyrrill vpon
the 21, Cha.
of Iohn, in
his 12, booke
68 Chap.

that

Gods word containeth all thinges
the vertue of his words, is vttered hyper-
bolically, therfore all thinges are not writ-
ten which he did, but those thinges which
they that wrote, thought to be sufficient, as
well to good manners, as to doctrine: that
we shynning with a right faith, with good
works and vertues, may come to the king-
dome of heauen, through Christ our Lord.

*Iyra, vpon
the last cha.
of the Pro-
verbs.*

Like as in a Merchants ship, are caried
diuers things necessary for mans life: So
in the Scriptures are contained all things
needfull to saluation.

*Bruno vpon
the 2, Epi-
stle to Timo-
thy.*

Doubtlesse, the holy Scriptures are a-
ble to instruct thee to saluation. For euery
Scripture being inspired from God (that
is to say) spiritually vnderstanded, after
the wil of God, is profitable to teach them
that be ignorant: to reprove (that is to say)
to conuince them that speake against the
faith: to correct sinners: such as deny not
them selues to be sinners: to instruct those
that be yet rude and simple: to instruct (I
say) in righteousness, y they may be made
righteous, by putting away their instructi-
ons of infidelity: that he may be so taught,
that as much as in the Teacher lyeth, hee
that is taught, may be the perfect man of
God: so perfect, that he may be instructed
to do euery good worke,

Chap,

Chap. 11.

Nothing ought to be put too, or taken away from the word of God.

YE shall put nothing vnto the worde which I commaund you, neyther shall ye take ought there from: that ye may keepe the commandements of the Lord your God, which I commanded you. Deut. 5, 2.

Whatsoever I commaund you, take heed you doe it: thou shalt put nothing thereto, nor take ought there from. Deut. 12, 31.

Be thou strong, and of a most valiant courage, that thou mayst obserue and doe according to all the lawe which Moses my seruant hath commaunded thee: thou shalt not turne away from it, to the right hand, nor to the left, that thou mayst prosper where so euer thou goest. Iosua, 1, 7.

Euery worde of God is pure, hee is a shield to those that trust in him. Pro, 30, 5.

Put nothing vnto his words, least hee reprove thee: and thou be found a lyer. verse, 6,

Though that we, or an Angel from heauen, preach vnto you otherwise then that we haue preached vnto you, let him be accursed. Mat. 28, 20.

Tea:

Nothing ought to be put

Teaching them to obserue all thinges,
whatsoever I haue commaunded you.

Gal. 3, 15.

Brethren, though it be a mans coue-
nant, whē it is confirmed, yet no man doth
abrogate it, or addeth any thing thereto.

Reue. 22, 18

I protest vnto euery man that heareth
the wordes of the prophetic of this booke,
if any man shall adde vnto these thinges,
God shall adde vnto him the plagues that
are wrytten in this booke.

verse, 19,

And if any man shall diminish of the
wordes of the booke of this prophetic, God
shall take away his part out of the booke of
life, & out of the holy Citty, and from those
things which are wrytten in his booke.

The Doctours.

*Cyprian in
his 1, booke
and 8, Epi.*

It is aduouterous, it is wicked, it is ab-
hominable, what so euer is ordered by
the rashnes of man, that Gods order shold
be broken.

*Ambrose in
his 3, booke
of 1, Cha. of
Virgins.*

We iustly do condemn all new thinges
which Christ hath not taught: for Christ
is the way to the faithfull. If therefore we
our selues preach any thing that Christ
hath not taught, iudge that detestable, and
abhorrible.

*a In his book
of Paradise,
the 12. Cha.*

a By that which Eua added to the word
of God (thou shalt not touch, &c.) We do
learne

or taken from Gods word.

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learne howe much this present lesson putteth vs in remembrance that wee ought to adde nothing to the word of God: yea, though it be for a good purpose. For, if thou put too, or take away any thing, it appeareth to be a transgression of the commandements: for there ought nothing to be added, although it seeme good.

Neither, saith the Apostle, if they preach contrary: but if they preach any thing besides that, that wee haue preached, that is, if they adde any thing to it at all, hold the accursed. Neither doo I accept my selfe, if I put any thing besides that which was preached before.

Vpon the Epist. to the Gala. 1. chap

Wee see therefore this is your drift, that all authoritie of the scriptures bee removed, that each man may be led by his own fantasie, what hee list, either to allowe in the holie scriptures: or else to disallowe, that is to say, that he submit not himselfe touching his sayth, to the authoritie of the scriptures, but that he make the scriptures subiect vnto him, not that he will allow any thing, because it is written, in that high authoritie of the scriptures, but that hee will thinke it well written, because hee alloweth it.

Aug. against Faustus, in his 30. booke & 18. chap.

Sitting vpon the Chayre of Moses,
I 1, they

Nothing ought to be put

*In his 46.
Treatise vpon
Iohn.*

they teach the Law of God: therefore God teacheth by them. But if they will teach theyr owne, heare them not, doe not after them: for truely, such men teach theyr owne, but not those things which are Iesus Christes.

*Vpon the 26
Psalme.*

I may faine vnto you, and hastily I shal be no sure Steward, but a foolish fabler. Beholde, to faine without the Gospell, is to fable.

*Basil in his
morals, chap.
14.*

Who so forbiddeth vs to doe that God commaundeth: or commaundeth vs to do that God forbiddeth, is accursed vnto all them that loue the Lord.

*Chris. of the
vnperfect
worke vpon
Mathew 7.
Chap.*

Euery Preacher is a seruant of the law, which may neither adde any thing aboue the Lawe, of his owne minde, nor withdraw any thing after his owne vnderstanding: but Preach that thing onely that is had in the Law, as Salomon saith. Thou shalt adde nothing to the worde of God, nor take ought there from.

*In his first
Hom. vpon
Titus.*

Like as the Bedle crieth openly to all them that be in the Court, so we do preach openly: but on that condition that we adde nothing, but preach onely that thing that we haue heard, for the office of a Crier, is to speake out those thinges that bee committed vnto him, and not to adde, change:

or taken from Gods word.

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or take away any thing.

All other thinges which they seeke out, and inuent at theyr owne pleasure, without the authoritie and testimonie of the Scripture (as though they were the Traditions of the Apostles) the sword of God cutteth off.

*Vpon the 1.
Chap. of Ag-
gens.*

If any thing bee brought vnto vs vnder the name of the holy Ghost, besides the Gospell, let vs not beleue it. For, as Christ is the fulfilling of the Lawe and the Prophets: So is the holy Ghost, the fulfilling of the Gospell.

*In his Booke
of the holy
Ghost.*

The fruites of a man, is the confession of his Faith, and the workes of his conuersation. If thou therefore shalt see a Christian man, forthwith considered if his confession agree with the Scriptures, hee is a true Christian: but if not, hee is (as Christ sayde) false, for so Iohn wrote in his Epistle of the Heretiques: sayd not, if any come vnto you, not hauing the name of Christ, bid him God speede: but if any bring not this doctrine. &c.

*In his ninth
Hom. vpon
the 7. of
Mathew.*

There be two offices of a Bishoppe, to learne the Scriptures of GOD: and by ofte reading to digest the same, or else to teach the people, but let him teach those

*Cirill in his
9. Booke vpon
Leuit.*

Nothing ought to be &c.

things which he hath learned of God, and not of his owne heart, or by mans understanding: but those things which the holy Ghost teacheth.

*Beda in the
first Epist.
of Peter, and
5. Chap.*

If any man speake, let him speake as the wordes of God, fearing least he say, or commaunde any thing besides the will of God, or besides that which is manifestly commaunded in the holy Scriptures, and be founde as a false witnesse of God, or a committer of sacriledge, or a bringer in of any strange thing fro the Lords doctrine, or leaue out, or passe ouer any thing that pleaseth GOD, seeing that Christ commaundeth the Preacher of the truth, concerning them whom they had taught, saying: Teach them to keepe all things that I haue commaunded you: Yea, euen the same which hee had commaunded, & none other: and he commaundeth his Preachers to commaunde theyr hearers to keepe, not some of these.

Chap.

Chap. 12.

The Scriptures are sufficient to debate
and deside all doubts and con-
trouerfies.

Thy worde is a Lanterne vnto my Psalm. 119.
feete: and a light vnto my pathes. 105.

He sheweth his worde vnto Ia- Psalm. 147, 20
cob: his statutes and ordinaunces
vnto Israell.

He hath not dealt so with euery Nati- verse. 21.
on: neyther haue they knowne his iudge-
ments.

The word of God most high, is the fou- Wild, 1, 2,
taine of wisdom: & the everlasting com-
maundements, are an entrance vnto her.

If thou be the sonne of God, commaund Math, 4, 3,
that these stones be made bread.

He answered, and said: It is written: verse, 4,
Man shall not liue by breade onely, but by Deut, 8, 5,
euery Worde that procedeth out of the
mouth of God.

It is written againe: Thou shalt not Psalm, 92, 11
tempt the Lord thy God.

Auoyde sathan, for it is written: Thou verse, 20.
shalt worship the Lord thy God, and him
onely shalt thou serue.

Goe ye and learne what this is, I will Deut, 6, 13,
haue mercy and not sacrifice: for I am not Math, 9, 13
come Hosea, 6, 7

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The Scriptures are sufficient
come to call the righteous, but sinners to
repentance.

Math, 12, 3 Haue ye not read what Dauid did, when
hee was an hungred, and they that were
with him.

verse, 4, How hee entered into the house of God,
1. Sam. 21, 6, and ate the shewe breade, which was not
lawfull for him to eat, &c.

verse, 5, Or haue ye not read in the Law, how on
Leu. 18, 31 the Sabaoth day, the priests in the Tem-
Exod, 29, 33 ple, brake the Sabaoth, & are blamelesse.

Num, 28, 9 As Jonas was three daies & thre nights
Mala, 12, 40 in the Whales belly: so shall the sonne of
Jonas, 2, 8, man be thre daies and thre nights in the
heart of the earth.

Math, 15, 7, O hypocrites, Esaias prophesied well of
verse, 8, you, saying: This people draweth neere
vnto me with theyr mouth, and honoureth
me with theyr lippes: but theyr heart is
farre of from me.

Esay, 29, 12, The wicked generation, and adulterous
Math. 16, 4 seeketh a signe, & there shall no signe be gi-
uen it, but y^e signe of the Prophet Jonas.

Math, 22, 31 And concerning the resurrection of the
dead: haue ye not read what is spoken vn-
to you of God, saying.

verse, 32, I am the God of Abraham, & the God
Deut, 3, 9. of Isaac, & the God of Jacob, GOD is
not the God of the dead, but of the liuing.

Haister

to debate all controuersies. fol. 68.

Maister, which is the greatest commandment in the Law? Iesus sayd to him: Thou shalt loue the Lord thy God, with all thine hart. &c. verse, 39,
Deu. 6. 5. 37.

Then the Phariseis came & asked him, if it were lawfull for a man to put away his wife, and tempt him. Mark. 10. 2.

At the beginning of creation, God made them Male and Female. verse, 6,

For this cause shall man leaue his father and Mother, and cleaue to his wife. Gene, 1, 27
verse, 7,

Dought not Christ to haue suffered these thinges, and to enter into his glory? Gene, 19, 4

And hee began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures, the thinges which were written of him. verse, 27,

They haue Moses and the Prophets: let them heare them. Luke, 16, 29

It is writtē, My house is y^e house of prayer, but ye haue made it a den of Thēues. Luke, 19, 49
Ierem, 7, 1,

Is it not written in your Law? I sayde ye are Gods. Iohn, 10, 34.
Psal, 82, 6,

But this is that, which was spoken by the Prophet Joel. Acts, 2, 16,

And it shall bee in the last dayes, sayeth God, I will powre out of my spirite vpon all flesh. &c. Joel, 2, 28,

To him giue all the Prophets witnesse: Acts, 10, 41,

The Scriptures are sufficient

- Iere, 31, 34 that through his name, all that beleue in
 Mich. 7, 11 him, shall receiue, remission of finnes.
- Chap, 15, 9 For mightely he cōfuted publicquely the
 Acts, 13, 28, Jewes with great vehemencie: shewing
 by the scriptures, that Iesus was Christ.
- Rom, 3, 10, As it is written: There is none righte-
 verse, 11, ous, no, not one.
- Psalm, 14, 1 There is none that understandeth: there
 Rom, 4, 3, is none that seeketh God, &c.
- Gene, 15, 6 For, what saith the Scripture: Abra-
 Rom, 9, 12 ham beleued GOD: and it was counted
 to him for righteousnesse.
- Gen, 25, 23 It was saide vnto her: The elder shall
 serue the younger.
- Malac, 1, 2, As it is written, I haue loued Iacob, &
 verse, 13, haue hated Esau.
- For he saith to Moles, I will haue mer-
 cie on him, to whom I will shew mercie:
 verse, 5, and will haue cōpassion on him, on whom
 Exod, 33, 15 I will haue compassion.
1. Cor, 10, 4, The weapons of our warfare, are not
 carnall, but mightie through God, to cast
 downe holdes.
- Casting downe the imaginations, and
 verse, 5, euery high thing that is exalted against the
 knowledge of GOD: and bringeth into
 captiuitie euery thought, to the obedience
 of Christ.
- 1, Cor, 2, 23. For I haue receiued of the Lorde, that
 which

to debate all controuersies.

fol. 69.

which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night hee was betrayed, tooke bread, &c.

The whole Scripture is giuen by inspiration of God, & is profitable to teach, to improoue, to correct, and to instruct in righteousness. 2, Tim. 2, 16

The word of God is liuely, and mighty in operation, and sharper then any two edged sword, and entreth through, euen vnto the deuiding a sunder of the soule and the spirit, and of the ioynts and the marrow, and is a discerner of the thoughts, and the intents of the hart. Hebr. 4.

The Doctours.

The very doctrine of Heretiques compared with the Apostles doctrine, by the diuersity and contrariety, that is betwene that and the other, will soone pronounce sentence of it selfe, that neyther Apostle nor Apostolique man, was authour of it. Tertullian of the prescription of Heretiques.

The holy scriptures will easily bewray and confound the guiles and thefts of Heretiques. In his booke of the Trinitie.

Consider in what danger they be that haue no care to reade the holy scriptures. For by the same Scriptures onely, the iudgment of his triall must be allowed. Origen in his 10, booke & 16, Chap. to the Romans.

¶ The

The Scriptures are sufficient

In his first
Hom. vpon
Jeremy.

We must needs call to witnes the holy Scriptures: for our iudgments and expositions, without those witnes they carry no credite.

In his 25,
Homily vpon
Math.

As what so euer golde is without the Temple, is not sanctified: so what so euer sence is without the holy Scriptures, although vnto some it seeme wonderfull, yet it is not holy, because it is not contayned in the sence of the Scriptures.

Athanasius
to Serapion,
that the holy
Ghost is no
creature.

Neuer moue question heereof: but onely learne of the holy Scriptures. For, the onely proofes that ye shall there finde, are sufficient to proue the Godhead of the holy Ghost.

Socrates in
his 1, booke,
& 16, Chap.

By opening and expounding the holy Scriptures, often times we ouerthrowe them (that were the Arian heretiques.)

Cyprian to
Pompeijus.

If we returne to the head, & beginning of our Lords tradition, error of man must needs giue place.

Hillar. vpon
the 65, Psal.

This is the very order of the Apostles doctrine in the Gospel, to preach God out of the law and the Prophets.

In his 7, book
of the Trin.

In matters touching God, there is no speech left vnto men, but onely the worde of God. All other authorities bee short, and narrowe, and darke, and troublesome.

The

to debate all controuersies.

fol.70

The sword of Gods word is layd vpon the mountaines, that lift them selues vp against the knowledge of God.

Hier. vpon the 1, Chap. of Aggeus.

All that euer wee speake, wee ought to proue it by the Scriptures.

Vpon the 91 Psal.

We must read the Scriptures with all diligence, & must be occupied in the law of the Lord, both day & night: that we may become perfect exchaungers, and be able rightly to discern what many is lawfull, and what is counterfet.

In his third Booke, & 5, Chap. to the Ephesians.

Thou that art a maintayner of newe doctrine, what soeuer thou be, I pray thee spare thy Romaine eares, spare thy fayth that is comended by the Apostles mouth, why goest thou about now after foure hundred yeeres to teach vs that faith, which before wee neuer knewe: Why bringest thou vs forth that things, that Peter and Paul neuer vttered: Euermore vntil this day, the Christian world hath bene without this doctrine.

To Pamphilius.

Neyther will I alledge the counsaile of Nice against thee, neyther shalt thou alledge the counsaile of Armine against me. By the authority of the Scriptures, let vs weigh matter with matter, cause with cause, reason with reason.

Aug. in his 3, Booke, and 14, chap. against Maximinus.

Haue away all those authorities, that cyther

The Scriptures are sufficient

In his first
Hom. vpon
Jeremy.

We must needs call to witnes the holy Scriptures: for our iudgments and expositions, without those witnes they carry no credite.

In his 25,
Homily vpon
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c. 16, Chap.

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The

to debate all controuersies.

fol. 70

The sword of Gods word is layd vpon Hier. vpon
the mountaines, that lift them selues vpon the 1, Chap.
against the knowledge of God. of Aggeus.

All that euer wee speake, wee ought to vpon the 91
proue it by the Scriptures. Psal.

We must read the Scriptures with all In his third
diligence, & must be occupied in the law of Booke, & 5,
the Lord, both day & night: that we may Chap. to the
become perfect exchaungers, and be able Ephefians.
rightly to discerne what mony is lawfull,
and what is counterfet.

Thou that art a maintayner of newe To Pamma-
doctrine, what soeuer thou be, I pray thee chius.
spare thy Romaine eares, spare thy fayth
that is comended by the Apostles mouth,
why goest thou about now after foure hun-
dred yeeres to teach vs that faith, which
before wee neuer knewe: Why bringest
thou vs forth that things, that Peter and
Paul neuer vttered: Euermore until this
day, the Christian world hath bene with-
out this doctrine.

Neyther will I alledge the counsaile of Aug. in his
Nice against thee, neyther shalt thou al- 3, Booke, and
ledge the counsaile of Armine against me. 14, chap a-
By the authority of the Scriptures, let vs gainst Max-
weigh matter with matter, cause with iminus.
cause, reason with reason.

Haue away all those authorities, that
eether

The Scriptures are sufficient

*In his third
Chap. of his
booke of the
vnity of the
Church.*

eyther of vs alleadgeth against the other,
sauiing such onely as bee taken out of the
heauenly Canonically Scriptures. But
perhaps some will aske me. Wherefore
would ye haue all such other authorities
put away? I aunswere, because I would
haue the holy Church to be proued, not by
the doctrines of men, but by the worde of
God.

*a In his first
booke, & 22,
Chap. of re-
mission of
sinnes.*

a Let vs yeeld and consent, to the holy
Scriptures, which can neyther deceaue,
nor be deceaued.

*b In his 2,
booke, & 29,
Cha. against
Cresconius
the Grama-
rian.*

b According to those books of the Scrip-
tures, we iudge frankly of all other wri-
tings, whether they be of the faithfull, or
of the vnfaithfull.

*c In his 96,
Treatise vp-
on Iohn.*

c Whereas the Lord him selfe hath not
spoke, who of vs can say, it is this or that?
or if he dare say so, how can he proue it?

*d In his book
of Pastors,
the 24. chap.*

d I require the voyce of the shepheards:
reade me this matter out of the Prophe-
ts: reade me it out of the Psalms: read it out
of the law: read it out of the gospel: reade
it out of the Apostles.

*e In his book
of nature &
grace, the 61.
Chap,*

e I owe my consent without gainsay-
ing: only vnto the canonically Scriptures.

*f Vpon the
93 Psal.*

f I may faine vnto you, and hastely I
shal be no sure Steward: but a foolish fa-
bler. Behold, to faine without the Gospel
is

is to fable.

Yea, if they say that Christ hath appeared in the very true church of God, yet beleeue them not, for this is no worthy or sufficient knowledge of my Godhead. By this hee sheweth that out of the very true Churches, often times come forth deceauers. Therefore we may not beleeue, nor not the, vnllesse they speak & do such things as are agreeable to the Scriptures.

Chri. in the vnperfect worke, the 49, Hom.

I beseech you all, weigh not what this man, or that man thinketh: but touching all these things, search the Scriptures.

In his 3, Homily vpon the 2, to the Cor.

Who soeuer vseth not the holy Scriptures, but commeth in an other way, that it is not lawfull, he is not the sheepleard of the flocke, he is the theefe.

In his 58, Hom. vpon Iohn.

The Euangelists & Apostles writings, and the sayings of the olde Prophets, doe cleerely instruct vs, what iudgement wee ought to haue of the meaning and will of God.

Theodoret. in his first booke and 7. Chap.

Therefore laying aside all contentions, out of those heauenly Oracles, let vs seeke for the assoyling of our questions.

Sozenemus in the Triseptrite History 2, booke, and 5, Chap.

Let vs take the resolution of our questions out of the words of the holy Ghost, in our disputations of godly matters, wee haue layde before vs, the doctrine of the

Gos.

The Church is knowne

Gospell.

*Ambrose to
Gratianus
the Emperor,
in the 1, book
& 7, Chap.*

Let our iudgment stand a part: and let vs aske S. Paule the question.

We reioyce together, each of vs in others behalfe, for the fayth, both of our Churches, and also of yours is agréable, both vnto the heauenly inspired Scriptures, and also to the tradition and exposition of our Fathers.

*Euagrius in
his 3, booke,
& Chap.*

Wee knowe that these godly Fathers concluded this matter, by such wordes as the Euangelists and Apostles haue vttered of our Lord.

Chap. 13.

C The Church is knowne by the worde of God.

Math, 7, 24.

Who so euer heareth of me these words, and dooth the same. I will liken him to a wise man, which hath builded his house on a Rocke.

Math. 16, 13

Whom doe men say, that I the Sonne of man am.

verse, 14.

And they said, some say, Iohn Baptist, and some Elias, other Ieremias, or one of the Prophets.

verse, 15,

He sayde vnto them, but whom doe ye say that I am.

verse, 16,

Then Simon Peter answered & sayd: Thou

by the word of God.

fol. 72.

Thou art Christ the son of y^e liuing God.

I say also to thee: thou art Peter, & vpon this Rock wil I build my Church, and the gates of hell shall not ouercome it. verse, 17,

To whom shall we goe: thou hast the words of eternall life. Iohn, 6, 89.

He that is of god, heareth gods words: ye therfore heare them not, because ye are not of God. Iohn, 8, 47.

My sheepe heare my voice, and I know them, and they follow me. Iohn, 10, 17.

Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me. Iohn, 5, 39.

And they continued in the Apostles doctrine, & fellowship: and breaking of bread and prayers. Act. 1, 48.

Faith is by hearing, and hearing by the word of God. Rom. 1, 37.

Other foundations can no man lay, the that which is layd, which is Iesus Christ. 1, Cor. 3, 11.

And if any man build on his foundation, gold, siluer, or precious stones: Timber, Hay, or stubble. verse, 12,

Euery mans worke shall be made manifest: for the day shall declare it, because it shall be reuealed by the fire: & the fire shall try euery mans work, of what sort it is. verse, 13.

Husbands, loue your Wiues, euen as Christ Ephc. 5, 25.

The Church is knowne

Christ loued the Church, and gaue himselfe for it.

verse, 26.

That he might sanctifie it, & cleanse it by the washing of water, through the word.

1, Tim. 3, 13

If I tary long, thou mayst know yet, howe thou oughtest to behaue thy selfe in the house of God, which is the Pillar and ground of truth.

The Doctours.

*Irenæus in
his 3, booke,
& 11, Cha.
In his third
booke, and 2,
Chap.*

The Pillar and Butteres of the church, is the Gospell and Spirit of life.

Heretiques, when they be reprovued by the Scriptures, they fall to the accusing of the Scriptures, as though eyther they were not well and perfect, or wanted authority, or were doubtfully vttered: or that they that know not the tradition were neuer able by the Scripture to finde out the truth.

*Aug. in his
booke of the
vnyty of the
Church, 3,
Chap.*

There be certaine bookes of our Lord, vnto the authority wherof each part agreeth, there let vs seeke for the Church, thereby let vs try and examine our matters.

*In the 16,
Chap. of the
same booke.*

I will, ye shew me the holy church, not the decrees of men: but the word of God.

Whether they haue the Church, or no, let them shewe by the Canonically booke of the holy Scriptures, wee must know the Church

Church of Christ, euen like as we knowe Christ: which is the head of the Church, in the holy Canonickall Scriptures.

The question or doubt is, where the Church should be: what then shal we doe? Whether shal we seeke the Church in our owne words, or in the words of her head, which is our Lord Iesus Christ: In my iudgement, we ought rather to seeke the Church in his wordes: for that hee is the trueth, and best knoweth his owne body.

*In the 2.
chap. of the
same booke.*

Let vs not heare these wordes: This say I, this sayst thou: but these wordes let vs heare. Thus sayth the Lorde: There let vs seeke the Church: there let vs discusse our causes.

*In the 3.
Chap. of the
same booke.*

a Whether of vs be Schismatikes, wee or you, aske you not mee, I will not aske you: Let Christ be asked, that hee may shew vs his owne Church.

*a In his 2.
booke, & 85.
chap. against
the Letters
of Perilian.*

b The holy Scriptures sheweth the Church, without any doubtfulnesse.

*b In his first
booke & 33.
chap. against*

c When you shall see the abhominatio of desolation stand in the holy place, that is, when you shall see vngodly heresie (which is the Armie of Antichrist) stande in the holy places, of the church, in that time, let them which are in Iewrie, flee vnto the Hilles, that is, let them that be in Chri-

*Cresconius,
the Gram-
marian.*

*c Chris. in his
49. Hom. of
the vnperfect
worke vpon
Math.*

The Church is knowne

standome, resort vnto the Scriptures.

For like as the true Jewe is a Christian (as the Apostle sayth, he is not a Jew, which is outward. &c.) In like manner, the verie Jewrie is Christianitie, the Wylles are the Scriptures of the Apostles and Prophets.

And why dooth hee commaund all Christians at that time to resort to the Scriptures? For in this time, since heresie hath preuailed in the Church, there can bee no other prooue of true Christianitie, neither can there be any other refuge for Christian men (willing to knowe the trueth of the right sayth) but onely vnto the holy scriptures. Before time it was shewed by many other meanes, which was the true Church of Christ, and which Gentilitie: But now there is no other way to knowe it. And why? For all those thinges which pertaine to Christ in deed, haue the Heretiques in their Schismes: likewise Churches: likewise the Scriptures of GOD: likewise Bishoppes, and other orders of Clarks: and likewise Baptisme: and the Sacrament of thankesgiuing, and to conclude: Christ himselfe.

Wherefore, hee that will know which is the true Church of Christ, in thys so
great

great a confusion of things, beeing so like,
howe shall we knowe it, but onely by the
Scriptures :

It was also known, which was the true
Church of Christ, by their maners, when
the conuersation of Christian men (either
of all, or many) was holy, which was not
among the Heathen.

But now, Christian men are become
like, or worse then the Gentiles or Here-
tiques, yea, and there is more continence
found amongst them, then among Christi-
ans.

Therefore, he that will knowe which is
the true Church of Christ, whereby shall
he know it, but onely by the Scriptures :

The Lorde therefore knowing that so
great a confusion of things should come in
the latter time, commandeth that Christi-
an men, that be willing to know the right
Fayth, should flie to none other thinges,
but onely to the Scriptures: for if they
looke vpon any other thing, but onely the
Scriptures: they will be offended and pe-
rishe, not perceiuing which is the true
Church: And so to fall into the abhomi-
nation of desolation, which standeth in the
holy places of the Church.

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What credit Doctors are of

Chap. 14.

¶ What credite Doctours & Counsellers are of them selues, without the word of God.

Deut, 13, 1,

If there arise among you, a Prophet, or a dreamer of Dreames, (and giue thee a signe or wonder.

verse, 2,

And the signe and wonder which hee hath told thee come to passe) saying: Let vs goe after other Gods, which thou hast not knowne, and let vs serue them.

verse, 3,

Thou shalt not hearken vnto the wordes of the Prophet, or vnto the Dreamer of Dreames.

Iere, 23, 16

Hear not the wordes of the Prophets that prophesie vnto you, and teach you vanitie: they speake the vision of theyr owne heart, and not out of the mouth of the Lord.

verse, 28.

Let him speake my wordes faithfullie: What is Chaffe to Wheate, sayth the Lord:

Ezech, 13, 2,

Say thou vnto them that prophesie, out of theyr heartes, heare the worde of the Lord.

verse, 3,

Woe vnto the foolish Prophetes, that followe theyr owne spirit, and haue seene nothing.

Who

without the word of God. fol. 75.

Who soeuer therfore shall breake one of Math. 5, 19.
these least commaundementes, and teach
men so, hee shall be called the least in the
kingdome of heauen.

In vaine they worship mee, teaching for Math, 15, 9
doctrines, mens precepts.

Now this I say, that euery one of you 1, Cor, 1, 12
sayth, I am Pauls, I am Apollos, and I
am Cephas, and I am Christes.

Is Christ deuided? was Paule crucifi- verse, 13,
ed for you? Either were yee Baptized in
the name of Paule?

Let no man reioyce in men.

1, Cor, 3, 21,

Who is Paule then? And who is A- 1, Cor, 3, 5,
pollos? but the Ministers by whom yee
beleueed, and as the Lorde gaue to euerie
man.

I haue planted, Apollos watered: but verse, 6.
God gaue the increase.

So then, neither is he that planteth, any verse, 7,
thing, neither he that watereth: but God
which gaue the increase.

I beseech you brethren, marke them dil- Rom, 16, 17
igently which cause deuision & offences,
contrary to the Doctrine which yee haue
learned, and auoyde them.

Though that we, or an Angel from hea- Gala, 1, 8,
uen, preach vnto you otherwise then that
which wee haue Preached vnto you, let

R. 3,

him

What credit Doctors are of

him be accursed.

1. Iohn, 4, 1, **D**eerey beloued, beleue not euery spirite, but try the spirites, whether they be of God: for many false Prophets are gone out into the world.

1. Iohn, 9, **W**hosoener transgresseth, & abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

verse, 10. **I**f there come any vnto you, & bring not this doctrine, receiue him not to house, neither bid him God speede.

verse, 11, **F**or hee that biddeth him God speed, is partaker of his euill deedes.

Iames, 2, 1, **M**y Brethren, haue not the sayth of our glorious Lord Iesus Christ, in respect of persons.

verse, 2, **I**f or if there come into your company a man with a gold Ring, and in goodly apparell, and there come in also a poore man, in vile rayment.

verse, 3. **A**nd ye haue respect to him that weareth the gay cloathing, and say vnto him. Sit thou here in a good place, and say vnto the poore. Stand thou there: or sit heere vnder my foote stoule.

verse, 4, **A**re yee not partiall in your selues, and are become iudges of euill thoughts :

The Doctours.

Among you, the right of God is weighed by the iudgement of men. *Tertullian in Apologetico.*

It is not lawfull for vs to flatter our selues, with any thing of our iudgement and discretion, nor to chuse that which any man hath brought in of his owne head, w^e haue the patterne of the Apostles for vs, which tooke nothing to bring in after theyr owne pleasure, but faithfully assigned to the Nations, the doctrine that they had receiued of Christ. *In his booke of the prescription against the Heretiques.*

Who soeuer speaketh any thing more then is written, although hee be woorthy credite, although he fast, although he keep his Virgintie, although hee doe Miracles, although he Prophecie, yet let him seeme to thee a Wolfe, in the flock of Sheepe. *Ignatius in his Epistle to Hierome.*

After the Apostles of Christ, notwithstanding, some man be holy, notwithstanding he be eloquent, yet he wanteth authoritie. *Hierom upon the 86. Psal.*

I thinke that the auncient Father Origene, in respect of his learning, may bee read somtimes, as Tertullian, Nouatus, Arnobius, Apollinarius, and sundry other Ecclesiasticall writers, as well Greekes as Latines: that in them we may take the good, and flee the contrary. *In his second Tome in Tranquilinus.*

What credit Doctors are of

In his second
Tome a-
gainst Ioni-
nian.

a Basilius
Magnus in a
certaine Ser-
mon which
e made to
oung men.

Amb. in his
booke of the
incarnation
of our Lorde,
the 3. chap.

a Aug. in his
2. booke of
onely Bap-
tisme.

b In his 198
Epistle vnto
Fortunatia-
nus.

Truely, wheresoeuer I expound not the Scriptures, but freely speake of my owne selfe: let any man that list reprove me.

a Wee must be pertakers of other mens sayings, wholly after the manner of the Bees: for they flee not alike to al flowers, nor where they sitte: they crop them quite away. But snatching so much as shal suffice for theyr Honny making, take theyr leaue of the rest: euen so we, if we be wise, hauing got of other so much as is sounde, and agreeable to truth, will leape ouer to the rest.

I would not ye should beleue vs, but reade y^e Scriptures: I say not of my self, In the beginning was the worde: but I heare it, (I make it not) but I read it.

a Wee may argue & doubt of y^e writings of any Bishop, who soeuer he be: But wee may not so doe of the holy Scripture.

b Wee receiue not the disputations or writings of any mē, be they neuer so Catholique, or praise woorthy, as wee receiue the Canonickall scriptures: but that sauing the reuerence due vnto them, wee may well reprove, or refuse some thinges in theyr writings, if it happen we finde they haue otherwise thought, then the trueth may beare them. Such am I in the wry-
tings.

without the word of God.

fol. 77.

things of others: and su.^{ch} would I wish others to be in mine.

I reckon not, my brethren, that ye would haue vs to read your books, as if they were written by the Apostles, or Prophets.

In his 19,
Epistle to
Hierom.

Other writers or Fathers, I reade in this sort, that be their learning or holines neuer so great, I will not thinke it true, because they thought so: but because they are able to perswade me so, either by other canonicall Writers, or else by some like reason.

Hearc this the Lorde sayth: heare not this Donatus saith, Rogatus saith, Uincentius saith, Hilarius saith, Ambrose saith, Augustine saith, but hearken to this the Lord saith.

In his 48,
Epistle.

In steede of all these learned Fathers, or rather aboue them all, Paul the Apostle commeth to my minde, to him I runne, to him I appeale, from all manner writers that thinke otherwise.

In his 19,
Epistle.

a The Judges or Doctors of y^e church, as being men, are often deceaued.

a In his 2,
Booke, & 21.
Cha. against
Cresconus.

b The very general Counsels are often corrected, the former by the latter, as often as by triall and experience, the thing is opened that before was shut.

b In his 2,
Booke, & 3.
Cha. against
the Dono-
tistes.

c This kind of writings must be reade,
not

What credite Doctours are of

*c In his 11, not with necessity to beleue each thing,
Booke, and 5. but with liberty to iudge each thing.*

*Cha. against
Fanstus.*

*In the 10,
Chap. of his
Booke of the
vnyty of the
Church.*

*In the 3, book
and 6, Chap.
against the
letters of
Petilina.*

*Vpon the
103, Psalm.*

We may not consent vnto the Bishops, notwithstanding, they be Catholique, if they iudge contrary to the holy canonicall Scriptures.

Whether it be of Christ, or of his church or of any thing else, whatsoeuer pertaineth eyther to our life, or to our faith, I wil not say, if I my selfe, but if an Angell from heauen, shall teach vs otherwise then wee haue receaued in the books of the law, and in the Gospel, hold him accursed.

They shall bring forth thy voyce from the middest of stones. If that I should say nowe vnto you, beleue me, for Tully sayde this, Plato sayde this, Pythagoras sayd this: which of you would not mocke me? For I shall be a Birde which bringeth not forth my voyce from the stone, What ought euery one of you say vnto me? If any man bring any glad tydings, besides that which ye haue receaued, accursed be hee. Wherefore speake ye to me of Tully, Plato, and Virgill? Thou hast before thee the stones of the Mountaynes, bring forth the voyce out from the middes of the stones, for Christ was the stone.

We

without the word of God.

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a We offer no wrong to S. Ciprian, when wee seuer any his Letters, or Writings, from the Canonical authority of the holy Scriptures.

a In his 2, Booke, & 29. Chap. against Cresconius the Grama-rian.

b Be not bound vnto my writings, as vnto the canonical Scriptures: but when thou shalt finde in the Scriptures, that which thou diddest not beleue, beleue it without any doubting or delay: but when thou findest that in my writings, which thou diddest not knowe certainly before, except thou shalt certainly vnderstand it, doe not stilly affirme it.

b In his pro- heme of his 3, Booke of the Trinity.

There is extant with vs, the authority of holy Scripture, from the which our mind ought not to swarue, nor leauing the substantiall ground of Gods word, runne headlong on the perrils of our own surmises, where we haue neyther sence of body to rule vs, nor apparant reasons of truth to direct vs.

In his 3, book & 11, Chap. of the Tri- nity.

It had beene great folly for S. Paule, hauing receaued his doctrine from God him selfe: afterwardes to conferre thereof with men.

Chrysost. vpon the 1, cha. to the Gala.

I beseech you all, weigh not what this man, or that man thinketh: but touching all these things, search the Scriptures.

In his 3, Ho. vpon the 2, to the Corin.

a We may not beleue Paul him selfe, if

What credite Doctours are of

2 In his 2,
Hom. vpon
the 2, Epist.
to Timothy.

if hee speake any thing of his owne, or of
worldly reason: but we must beleue the
Apostle, bearing about Christ speaking
within him.

b Clemens
Alexandri-
nus, in his
Oration to
the people.

b Forasmuch as y word it selfe, is come
to vs from heauen, we may not now we any
more seeke vnto the doctrine of man.

c Thomas of
Aquine, in
quod lib. 9,
and last ar-
ticle.

c We are not bound vpon the necessity
of saluation, to beleue not only the Doc-
tors of the Church, as Hierom, or Augu-
stine, but also, neither the Church it selfe.

d Abbas Pa-
normitane
de electio.

d We ought to giue more credit to one
priuate lay man, then to the whole Coun-
sel, and to the Pope, if he bring better au-
thority and more reason.

Chap. Signi-
ficasti.

e Cersone.

e We ought rather beleue the saying of
any Teacher, armed with the Canonically
Scriptures, then the Popes determinati-
on. More credite is to be giuen to a man
that is singularly learned in the Scrip-
tures, bringing forth Catholique authori-
ty, then to the generall Counsels.

Picus Miran-
dula, in the
question,
whether the
Pope be a-
boue the
Counsell.

May, we ought to beleue a simple plain
Husbandman, or a child, or an old woman,
rather then the Pope, and a thousand Bi-
shops, if the Pope and the Bishops speake
against the Gospell, and the others with
the Gospell.

Pope Pius the second, sayth: we are
bound

Faith onely iustifieth.

fol. 79.

bound to withstand any man to the face, be it Peter, be it Paule, if he walke not to the truth of the Gospell.

Abbas Vesp-
pergensis.

Pagsna, 413

Chap. 15.

¶ Faith onely iustifieth.

Abraham beleueed the Lord, and hee counted that to him for righteousness. Gene. 15, 6.

The iust shall liue by his Faith.

Haba. 2, 4.

Iesus turned him about, and seeing her, did say: Daughter be of good comfort, thy Faith hath made thee whole.

Math. 9, 22.

Be not afraid, beleue onely.

Mark, 5, 36.

And he sayd to the woman: Thy faith hath saued thee, goe in peace.

Luk. 7, 50.

To him giue all the Prophets witnes, that through his name, all that beleue in him, shall receaue remission of sinnes.

Acts, 10. 43.

And put no difference betwene vs, and them, after that by Faith he had purified their harts.

Acts, 15, 9.

There is no difference: for all haue sinned, and are deprived of the glory of God.

Rom. 3, 23.

And are iustified freely by his Grace, through the redemption that is in Christ Iesus.

verse, 24.

Therefore, wee conclude that a man is iustified

verse, 28.

Faith onely iustifieth.

iustified by faith, without the works of the Law.

Chap. 4, 5.

But to him that worketh not, but belieueth in him that iustifieth the vngodly, his faith is counted for righteousness.

Chap. 5, 1.

We being iustified by fayth, wee haue peace toward God through Iesus Christ.

Gala. 2, 16.

Know that a man is not iustified by the works of the law, but by the faith of Iesus Christ: euen we I say: haue beleueed in Iesus Christ, that wee might be iustified by the faith of Iesus Christ, and not by the works of y^e law, because that by the works of the law, no flesh shall be iustified.

verse. 2, 1.

If righteousness be by the lawe, then Christ dyed without a cause.

Chap 3, 11,

And that no man is iustified by the law, in the sight of God, it is euident: for the iust shall liue by faith.

verse, 2, 2.

The Scripture hath included all vnder sinne, that the promise by the faith of Iesus Christ, should be giuen to them that beleue.

Chap 5, 6.

For in Iesus Christ, neither Circumcision auailleth any thing, neyther vncircumcision, but faith which worketh by loue.

Ephe. 2, 8.

By grace, ye are saued through fayth, and that not of your selues: it is the gift of God.

The

The Doctours.

PAule, by these words: Wee suppose, therefore that man is iustified by fayth, without the works of the Law: affirmeth that the iustification (sola fidei) of faith onely, is sufficient, so that any man believing onely, can be iustified, although no manner of worke hath bene fulfilled, or done by him. And if we require an example, who was iustified (sola fide) by fayth only without works. I suppose, that the same theefe doth suffice, who when he was crucified with Christ, did cry vnto him from the Crosse: Lord Iesu, remember me whē thou comest into thy kingdome. Neyther any other good worke of his, is described or set forth vnto vs in the Gospels. But for (hac sola fide) this faith onely. Iesus sayde vnto him: Verily, I say vnto thee: This day shalt thou be with me in Paradise.

*Origen in his
3, booke, and
3, Cha. to the
Rom.*

This theefe then was iustified by faith, without the works of the Lawe. For the Lord did not vpon this, require what hee had wrought before, neyther did hee looke what worke hee should doe after he did believe, but being ready to enter into Paradise, hee tooke him for his wayting man, being

Faith onely iustifieth.

being iustified by that confession onely.

*a Hezeehius
in his fourth
booke, & 14,
Chap. vpon
Leuiticus.*

*b Hierome
vpon the 10,
Chap. to the
Romaines.*

a The grace of God, is giuen onely of mercy and fauour: and is embraced and receaued (sola fide) by onely faith.

b They not knowing that God iustifieth (sola fide) by faith onely, and suppose them selues to be iust, by the works of the law which they neuer obserued, they wold not submit them selues vnto the remission of sinnes, least they should seeme to haue beene sinners.

*Hillery in
the 9, Can.
vpon the 8,
of Math.*

It moued the Scribes that sinne was forgiuen by man, for they did onely behold man in Christ Iesu, and that to be forgiuen of him, which the law could not release (fides enim sola iustificat) for sayth onely iustifieth.

*Basill in his
Homily of
humility.*

That at length is a perfect and sounde reioysing in God, when a man dooth not bragge or boast of his owne righteousness, he is iustified (sola fide) by faith onely in Christ.

*Ambr. vpon
the Rom.
Chap. 4.*

They were iustified freely: for they working nothing, nor making any recompence, they were iustified (sola fide) by faith only by the gift of God.

He saith, that it was decreed of god, that the Lawe beeing at an ende, the grace of God shold require (sola fide) faith alone

Or sayth onely vnto saluation.

He doth strengthen or fence this, by the example of the Prophet, hee sayth that the same man hath blessedfulnes: or that blessedfulnes pertained and belongeth to that man, vnto whom God imputeth righteousness without workes: he calleth them blessed, vnto whom God hath made thys decree, that without labour, & without any obseruation, they should (sola fide) by faith onely be iustified before God.

(Sola fides) faith only is layd, or appointed vnto saluation.

It is meete that man attaine saluation onely in the Name of the Lord, the Creator, namely by faith, because (sola fides posita est ad salutem) that faith only is the meane to saluation. All newe Moones, Sabaoth, Circumcision, difference of meates, offering of beastes set a part.

Because sinne began to bee increased by the craft of y^e aduerlary, that man through the restraint might be found more guiltie, God his mercifull goodnesse alwaies careful for man, that, that which without Law was transgressed, might in the Law be blotted out, decree this. Namely (vt solam fidem poneret) to appoint faith onely to be the meane, whereby he would extin-

*In the ninth
chap. of the
Romasnes.*

*Ambr. vpon
the 4. to the
Romaines.*

*Vpon the 11.
to the Rom.*

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Faith onely iustifieth.

guish the sinne of all men, that seeing no hope was left to any man in the lawe, they might by the mercy of God be saued.

*Vpon the 1.
Cor. 1. Chap.*

In Christ Iesu, is grace giuen: forasmuch as this with God is decreede, that who so beleueth in Christ, is saued (sola fide) by fayth only without worke, receyuing freely forgiuenesse of sinnes.

*Augu. in the
83. questions
question 76.
Glossa ordi-
naria.*

Abraham was iustified by fayth, without worke, it is to be vnderstanded of the worke that did goe before. For hee was not righteous through the worke which he had done before, (sed sola fide) but by faith onely.

*Chris. in his
7. Hom. vpon
the Rom.*

He sheweth the vertue & power of God, howe that hee did not onely saue, but also iustifie: vsing no worke vnto it, but requiring (fidem tantum) fayth onely.

*In his Hom.
vpon the 3.
Chap. to the
Gala.*

They sayd, who so staieth himselfe (sola fide) by faith onely, is accursed: contrariwise, S. Paule prooueth, who so staieth himselfe (sola fide) by faith only, is blessed.

*Chris. vpon
the 4. Chap.
to the Rom.
the 8. Serm.*

That a man destitute of worke, shoulde be iustified by faith. That peradventure may seeme to be wel: but that a man beautified with vertue and good worke, shoulde neuerthelesse by them not be iustified (sed sola fide) but by faith onely: truly, this is wonderfull.

Alho

Faith onely iustifieth.

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Who coulde hardlie beleue that enimies, that sinners, that such as were not iustified in the Lawe, nor by workes, that they by and by haite (ex sola fide) by faith only obtained y^e cheefe merite? It seemed to the Jewes an incredible thing, that a man which had spent all his former lyfe vainely, and disorderly, hauing passed the same in wicked workes, that afterwarde he should be sayd to be saued (sola fide) by faith only.

In his fourth Hom. vpon the 1. to Timot. 1. chap.

If faith is to be alledged before workes: I can not proue him to haue been aloue which worketh the workes of righteousnes without faith: but I can shewe a faithfull man without workes to haue both been aliue, & attaineth the kingdom of heauen. No man hath had life without faith, but the theefe did onely beleue, & hee by the most mercifull God is iustified. And say not vnto me heere, that he wanted time, wherin to liue righteously, & do good workes, I will not contend there about, but this one thing I affirme (quod sola fides per se saluum tece- rit) that faith onely alone, did saue him.

In his Ser. of faith and the Lawe.

Not by any workes of ours, but (per solam fidem) by onely faith, we haue gotten the mysticall good things.

Theodo. in his 7. booke of the nature of man.

(Sola fides) onely fayth, purifieth the hearts,

Eras. vpon the 3. of Ioh.

Against mens merites.

hearts, and maketh them meete to receiue the secretes & priuities, of heauenlie Philosophy.

Theoph. vpon
the 3. chap.
to the Gala.

Because no man is iustified by the Law. &c. Now he dooth plainly shew, that (fidem ipsam vel solam) sayth it selfe, yea, euen alone, hath power to iustifie.

a Bern. vpon
the Canticles,
in the 22.
Sermon.

a He that is iustified, (per solam fidem) by faith onely, shall haue peace with God.

b Lyra vpon
the 3. to the
Gala.

b The righteous shall liue by fayth, by which it appeareth, that righteousness is (ex sola fide) by faith onely.

c Iacobus
Faber in his
1. booke of
Cōmentaries,
vpon the 3.
to the Rom.

c And who knoweth not that the thēse was iustified (sola fide) by faith onely.

Chap. 16.

¶ Against mens merites, and righteousness.

Deut, 9, 4,

Say not thou in thine hart, (after that the Lord thy God hath cast them out before thee) saying, For my righteousness, the Lord hath brought me in, to possesse this Land.

verse, 5,

For thou interest not to inherite the Land for thy righteousness, or for thy vpright heart: but for the wickednes of those Nations, the Lord thy God doth cast thee out before thee. &c.

If

If he would dispute with him, he could Iob, 9, 3,
not answer him one thing of a thousand.

If I would iustifie my selfe, mine owne verse, 20.
mouth shall condemne mee: If I would
be perfect, he shall iudge me wicked.

We haue all been as an vncleane thing, Esay, 64, 6,
and al our righteousness is as filthy clouts.

Likewise ye, when ye haue done all those Luke, 17, 10
things which are commaunded you, say
we are unprofitable seruaunts: wee haue
done that which was our duety to doe.

There is none righteous: no not one, Rom, 3, 10

There is none y doth good: no not one. verse, 12,

By the workes of the Law, shall no flesh verse, 20,
be iustified in his sight.

If Abraham were iustified by workes, he Rom, 4, 2,
hath wherin to reioyce, but not with God.

The wages of sinne is death: but the Rom, 6, 23
gift of God is eternall life, through Iesus
Christ our Lord.

They being ignorant of the righteousness Rom, 10, 3,
of God, and going about to stablish theyr
owne righteousness, haue not submitted
themselves to the righteousness of God.

Euē thē so at this present time, is there Rom, 11, 5
a remnant through the election of grace.

And if it be of grace, it is now no more verse, 6,
of workes, or else were grace no more
grace: but if it be of workes, it is no more

Against mens merites.

grace: or els were worke no more worke.

verse, 35.

Who hath giuen to him first, and hee shall be recompensed :

verse, 36,

For of him, and through him, and for him, are all thinges, to him be glory for euer. Amen.

1. Cor. 4. 4.

I knowe nothing by my selfe, yet I am not thereby iustified: but hee that iudgeth me is the Lord.

verse, 7,

Who seperateth thee: And what hast thou, that thou hast not receiued: if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it:

Ephe, 2. 8.

By grace are ye saued through faith, and that not of your selues: it is y gift of God.

verse, 9,

Not of workes, least any man shoulde boast himselfe.

2. Tim, 1. 9

Who hath saued vs, & called vs with an holy calling, not according to our workes, but according to his owne purpose & grace which was giuen to vs through Iesus Christ, before the world was.

Titus, 3. 5,

Not by the workes of righteousness, which we had done: but according to his mercie he saued vs, by the washing of the new birth, & the reuiving of the holy ghost.

verse, 7,

That wee being iustified by his grace, should bee made heyres according to the hope of eternall life.

Enter

Against mens merites.

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Enter not into iudgement with thy seruants: for in thy sight shall none that lyeth be iustified. *Psalm, 143, 2*

Heerein is loue, not that we loued God, but that hee loued vs, and sent his Sonne to be a reconciliation for our sinnes. *1, Iohn, 4, 10*

We loued him, because he loued vs first. I will giue to him that is a thirst, of the Well of the water of life freely. *verse, 19, Reue, 2 1, 6*

The Doctours.

I Doe scarcely beleue that there can be any worke, that may of duety require a reward. *Origen in his 4. booke and 4. chap.*

Say yee, that yee be vnprofitable seruants. For notwithstanding, wee haue done all things that are commaunded, yet haue we done no good thing, for if our doings were good in deede, then were wee not vnprofitable. But any good deed of ours, is called good, nor rightly, nor duely, but by abuse of speech. *In his eyght Treatise vpo Math.*

As it can not be vnderstanded, that wee be, that which we now bee, for the hyre of our owne worke: but that wee be, is euidently the gift of God, and the fauour of the Creatour, which would haue vs to be, euen so, although wee may receiue the inheritance *Origen vpon the 4. to the Roma.*

Against mens merites.

heritaunce of the promise of God. It cometh of the fauour of God, not beeing the hyze of any duety or worke.

In his ninth booke & 12. Chap. vpon the Rom.

For as much as all men are shut vp and closed vnder sinne, nowe the saluation of man, standeth not in mans merrites: but in Gods mercies.

Basill vpon the 32. Psal.

Hee that trusteth not in his owne good deedes: nor hopeth to bee iustified by his workes, hath the onely hope of his saluation, in the mercies of God.

Vpon the 31. Psalm.

In his Booke of humilie.

No man can be founde pure & cleane fro all filth, no though he be but one day olde.

This is our full and perfect reioysing in God: when we acknowledge that we are voide of any our owne righteousnesse, and are iustified by onely faith in Christ.

Hillary vpon the 118. psal.

If we fast once, we thinke we haue satisfied: if out of the barnes of our housholde store, we giue somewhat to the poore, wee beleene wee haue fulfilled the measure of righteousnesse. But the Prophet hopeth all of God: and trusteth all of his mercie.

Hier. vpon the 64 chap. of Esay.

Vpon the 3. Cha of the Ephesians.

If wee beholde our owne merites, we must be driuen to desperation.

In Christ Iesu our Lorde, in whom wee haue boldnes and liberty to come, and trust, and affiaunce by the faith of him, not through our righteousnesse, but through him,

him, in whose name our sinnes bee forgiven.

Our righteousness dooth not consist of our merites, but of the grace and mercy of God.

*In his 1, book
against the
Pellagians.*

Did not hee giue, that thou mightest fight a good fight? If he him selfe did not giue, what was it, that thou sayst in an other place: I laboured more then all they: yet not I, but the grace of God within me? Behold, thou sayst, I haue ended my course. Did not he also giue vnto thee, that thou shouldest finish thy course? If hee gaue not vnto thee, that thou shouldest finish thy course, what is it: that thou sayest in an other place: It lyeth not in the willer, nor in the runner, but in God that sheweth mercy: I haue kept the faith: I acknowledge and allowe it. I confesse and graunt, that thou hast kept the faith. But except the Lord dooth keepe the Citty: he watcheth in vaine that doth keepe it. Pardon me, O Apostle, I knowe nothing of mine owne, but euill. Pardon vs, O Apostle, we say so, because thou hast taught vs. Therefore when he crowneeth thy merits, he crowneeth nothing but his owne gifts.

*Aug. in his
50, Booke of
Homilies. 14.
Homily.*

By grace wee are freely iustified: that is, without any merits of ours going before: Chap. 18.

*In his Booke
of the spirit
& the letter.*

Against mens merites.

fore: or else grace is no grace.

In the same
Booke and
13, Chap.

We gather that man is not iustified, by precepts of good life, but by faith of Iesus Christ, that is, not through the lawe of workes, but by the law of fayth, not by the letter, but by the spirit: not by merites of workes, but, through free fauour of grace.

Vpon the 31
Psalm.

We are iustified by no former merites of ours, but by the mercy of the Lorde our God, preuenting vs.

Vpon the
same Psalm,
the 2, expo-
sition.

And reioyce, namely, in the Lord, wherefore? Because now ye be righteous. By what meanes be ye righteous? Not by your merites, but by his grace.

Vpon the
142, Psal.

Lorde, thou shalt quicken mee for thy name sake: marke diligently the commendation of that grace whereby ye are freely saued, Lord for thy names sake shalt thou quicken me: Not vnto vs Lord, not vnto vs: but vnto thy name giue the glory, Lord for thy name sake shalt thou quicken me in thy righteousness: not in mine, not because I haue deserued it, but because thou hast mercy on me. For if I should shewe my merite, I should deserue nothing but punishment: thou hast weeded out my merites, and hast ingrafted thy free gift.

Let no man say, that for the merites of
his

his works : or for the merites of his pray-
ers, or for the merites of his faith, the grace
of God is giuen vnto him : And so that
which these Heretiques say, be counted
true, namely, that according to our merites
the grace of God is giuen : then the which
nothing can be more false.

In his 46,
Epistle.

Then, are there no merites of the right-
eous : yes in deede there are : because the
dowers are righteous, but that they should
be made righteous, their merites wrought
not, that they in deede be made righteous,
but (as the Apostle saith) they are iustified
freely by his grace.

In his 105,
Epistle.

Whereupon, vnderstand that the fore-
named Epistle (to Sixtus, an elder of the
Church of Rome) is written against the
Pellagians, the new heretiques, which af-
firme the grace of God to be giuen accor-
ding to merites : that he that glorieth, should
not glory in the Lord, but in him self : that
is, in man, and not in the Lord.

In his 46,
Epistle.

By this all
Papiſts are
heretiques.

Lyke as there is none so detestable,
outragious, as can restraine the free gift
of grace, so can there be no works so excel-
lent, that this (which is freely giuen) should
be due vnto them by action of debt : for the
redemption of Christ, should in deede
be nothing worth, neither should the wor-
thines

Amb. in his
1. Booke, c. 5
Chap. of the
calling of the
Gentiles.

Against mens merites.

things of mans workes be inferiour to the mercy of God, if the iustification which is giuen of grace, should be a debt due vnto merites, so it should not be the larges of the giuer, but the due hire of a labourer.

*Amb. in his
9, Booke of
Epistles, the
71, Epist.*

*Aug. in his
Booke vpon
the 137. psal.*

Let no man glory in workes, because no man is iustified by his workes, but he that is iust, hath it freely by gift.

I say not vnto the Lord: despise not the workes of my hands. I do not boast my self of my workes, I haue sought the Lord with my hands, and I was not deceaued. But I doe not praise or commend the workes of my hands, for I am afraid least when thou lookest vpon them, thou findest more sinnes then merites. This onely I say, this I pray, this I couet, despise not the workes of thine handes: see thine owne worke in me, and not mine, for if thou seest mine, thou doest condemne, if thou seest thine, thou crownest. For, all the good workes that I haue, they are of thee.

*In his Booke
of confessions*

*In his 49,
Sermon of
Tyme.*

O God, he lesse loueth thee, that loueth any other thing besides thee.

O Lord, enter not into iudgment with thy seruant, what meaneth that: Enter not into iudgement with thy Seruant: Thus much it meaneth: stand not with me in iudgement, requiring of me all that thou

thou hast commanded, for if thou enter into iudgement with me, thou shalt finde mee guilty. I haue neede therfore, not of thy vpright iudgement, but of thy mercy.

What be the merites of any men? For Christ that came not with his due reward, but with his grace that was not due, found all men sinners, being him selfe onely free from sinne, and a deliuerer of sinners.

*In his 52.
Epistle to
Macedonius.*

God crowneeth with fauour and mercy, that shall bee done in the last iudgement: whereas when the iust king shall sit in his thyoane, to render to euery man according to his workes, who shall boast that hee is cleane from sinne? Or who shal boast that his hart is chaste? Therfore it was needefull to make mention of the pittie and mercy of our Lord.

*In his Booke
of the spirit
& the letter,
Chap. 33.*

If thou wilt be a stranger fro the grace of God, boast thou of thine owne merites.

*Vpon the
31. Psal.*

a If God would deale with vs according to that we haue deserued, hee should find nothing but that he might condemne.

*a Vpon the
94. Psal.*

b Woe be to all our righteousness, if it be iudged: mercy beeing taken away, or set a side.

*b In his 9,
Booke of con-
fessions.*

c God in the ende of the worlde, will crowne vs with fauour and mercy.

*c In his 105.
Epistle to*

d For nothing thou shalt saue them: what

Sixtus.

Against mens merites.

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c God in the ende of the worlde, will crowne vs with fauour and mercy.

d For nothing thou shalt saue them: what

*In his 52.
Epistle to
Macedonius.*

*In his Booke
of the spirit
& the letter,
Chap. 33.*

*Vpon the
31. Psal.*

*2 Vpon the
94. Psal.*

*b In his 9,
Booke of con-
fessions.*

*c In his 105.
Epistle to
Sixtus.*

Against mens merites.

*Of the words
of the Apo-
stle, the 15,
Sermon.*

*In his 14,
Booke, and 1,
Chap. of the
City of God.
Vpon the 70
Psalm.*

*Vpon the 98.
Psalm.*

*Vpon the 31,
Psalm.*

*In his Booke
of Predesti-*

What is meant by these wordes : For no-
thing thou shalt saue them : Thou findest
nothing in them, wherefore thou shouldest
saue them, and yet thou sauest them : thou
findest nothing, wherefore thou shouldest
saue them : but thou findest much, where-
fore thou shouldest condemne them.

Deserued payne, would all men into
death, vntil the vnderdeserued grace of god,
deliuered same from it.

I acknowledge nothing of mine owne,
I shall be mindfull of thy mercies, of thee
I haue whatsoeuer goodnes I haue: what
soeuer euill I haue, I haue it of my selfe,
thou hast not rendered punishment for my
merits : but thou hast giuen me freely thy
grace.

Thou art nothing of thy selfe, call vpon
God, thy finnes are thine owne : merites
are of God, punishment is due vnto thee :
and when the reward shall come, hee will
crowne his owne gifts, not thy merits.

He will not crowne our merites in vs,
but his owne gifts.

God will render vnto thee thy deserued
payne, but will giue to thee vnderdeserued
grace.

I doe confesse, that I am grieued, that
there is no place giuen to so many, and
manifest

manifest authorities of Gods word, wher-
by the grace of God is commended (which
is utterly no grace) if it be giuen for our
merites.

nation of
Saints, the
1, Chap.

But that godly Doctour (I meane the
blessed Ciprian) was not of this iudge-
ment: which sayde, that wee ought to glo-
ry in nothing, for as much as nothing is
our owne.

In the 3,
Chap. of the
same booke.

They which glory, should not glory in
their owne merits (which they perceauē to
be like vnto the merites of them that are
damned) but should glory in the Lord.

In the 9,
Chap of the
same booke.

Because from him, and by him, and in
him, are all things: Therfore we haue not
giuen any thing vnto him, and hold him as
a debtour, wherefore hee is our debtour?
Euen because he hath promised. We say
not vnto God: Lord, giue againe that thou
hast receaued, but giue vnto vs that thou
hast promised.

Vpon the 83
Psalm.

See the goodnes of God, it is not sayd,
see thy merits and thy labours: for it com-
meth all whole of grace from aboue.

Chriso. vpon
the 11, to the
Romains.

Although wee should die a thousand
times, and although we should accomplish
all the vertues of the mind: yet doe we no-
thing worthy of those things which we re-
ceauē of God.

In his booke
of the sorro-
wing and
pricking of
the hart.

Against mens merites.

Gregory Nazianzene, in his booke of holy Baptisme.

If thou be a bondslaue, then feare the whip: if thou be a hireling, then looke on-ly for thy reward. But ouer & beside these, if thou be a child, then reuerence God, as thy Father. Doe well, because it is good to obey thy Father, yea, and although thou shalt haue nothing els, but euen this shall be thy reward, that thou hast bene obedi-ent to thy Father.

Bernard in a Sermon of the anunciation of the virgin Mary

First of all, thou must beleue, that thou canst not haue remission of sinnes, but through pardon and forgiveness of God: and then next, that thou canst haue no good work, except he giue it thee: and last of all, that euerlasting life can not bee deserued with any workes, except it be giuen vnto thee also freely.

Vpon the Psalm, qui habitat.

My merite is the mercy of God: so long as God is not poore of mercy, so long can not I be poore of merites. If his mercies be great, then am I great in merites.

*a Vpon the canticle, the 61. Sermon.
b In his first Serms. vpon the feast of all Saints.*

a This is the whole merite of man: if he put his whole affiance in the Lord.

b What can all our righteousness be before God: shal it not according to the prophet, be counted as a filthy bloody clout: And if it be straightly iudged, shall not all our righteousness, be found vnrigh-teous-nes, & hauing lesse then it ought to haue:

What

What shall then become of our sinnes,
if our righteousnesse can not answere by it
selfe: Therfore crying earnestly with the
Prophet: Enter not into iudgement, O
Lord, with thy seruant, for in thy sight no
man liuing shall be iustified, let vs with all
humilitie, haue our recourse vnto mercie,
which alone is able to saue our soules.

a Marie did not pretend merite, but shee
sought for grace.

a In his Ser.
mon of Mary

b There is no meane for grace to enter,
where merite keepeth & occupieth place.

b In his 67.

Serm. vpon
the Cant.

c What hast thou that thou hast not re-
ceiued: Thou art created. Thou art hea-
led. Thou art saued. To thee I say. O
thou man, which of these hast thou of thy
selfe: Thou that wast not, couldst not
create: When thou wast a sinner, thou
couldst not iustifie: when thou wast dead,
thou couldst not rise vp thy selfe againe:
beside other thinges, either are necessary
for them that healed, or layde vp for them
that shall be saued.

c In his
booke of free
wil & grace.

Who is he that is ignorant of the righ-
teousnesse of God: He that iustificieth him
selfe. Who is he that iustificieth himselfe:
Hee that presumeth of merites, any other
where, then of the grace of God.

In his booke
of free will.

What woorthy thing doe wee, that wee
may

What is not done of

*Waldensis in
his booke a-
gainst Wil-
cleffe.*

*D. Harding,
in his booke
a detection of
sundry soule
errors, lyes.
&c in fol.*

357.

may be found in the fellowship of the hea-
uently spirits: The Apostle saith, I iudge
that the afflictions of thys time, are not
worthie of that glozy that shall be reuealed
in vs. Therfore I take him to be the soun-
der diuine, the faithfuller Catholique, and
more agreeable to the holy scriptures, that
utterly denieth all such kindes of merites.
We are iustified freely without workes,
that may deserue the grace that G D D
giueth.

Chap. 17.

¶ What is not doone of Fayth, is sinne.

Math, 12, 32

Either make the Tree good, and his
fruite good: or else make the Tree
euill, and his fruite euill: for the tree
is knowne by the fruite.

verse, 34.

A generation of Vipers, howe can yee
speake good things, when ye are euill.

Rom, 10, 14

Howe shall they call on him, in whom
they haue not beleueed? Howe shall they
beleue in him, of whom they haue not
heard, and howe shall they heare without
a Preacher.

Chap, 14, 23

Heb. 11, 6,

Whatsoever is not of fayth, is sinne.

Without faith, it is impossible to please
G D D.

The

The Doctours.

Without the worshipping of the true God, the thinges that seeme to be vertues, are sinnes.

a That it is therefore sinne, for that hee (which is an Infidel) doth so godly a worke as to cloathe the naked, glorieth of his worke, for hee doth not by faith, acknowledge eyther God or Christ, nor thinketh that he hath receiued the same at his hand.

Amb. in his Booke of the calling of the Gen. 3. chap. a Aug in his 4. booke and 3. Chap. against Iulianus.

To auoide the nature of sinne, it is not enough that a good thing be done: but also that it be well and vprightly done. Shall wee then say, that an Infidell hath done a good worke, & wrought vprightly? If we grant not this, then must we confesse that he sinned: but if wee graunt it, then must we confesse the fruite to be good: notwithstanding, an Infidel without Christ, is an euill tree. So shall we grant, that an euill tree can bring forth good fruit: which yet Christ expressedlie denieth.

Cornelius when hee prayed, was holpen by his owne faith, and not by the fayth of others that stood by.

In his booke against the Donatists.

A good intent maketh the worke good: but that intent is directed by fayth: wherefore consider not what a man doth: but what he

In his booke vpon the 31. Psalm.

What is not done of

hath a regard vnto, whilst hee is in doing.

I praise the building of good works, but I see the foundation of fayth: I prayse the fruite of good works, but I acknowledge the roote to be in fayth.

If Abraham (in offering vp his sonne) had not doone it in a true fayth, it had little or nothing profited him, whatsoeuer work that should haue been.

Those which are said to be works before Faith: although they seeme neuer so lawdable to men, they are vaine and nothing.

Where faith is not, good works is not: the intent maketh a worke, but fayth directeth that intent.

Many dooth glory of works. And thou shalt finde many Pagans do the same, but they are not therefore made Christians: as though they good life were sufficient to them: they say, I haue doone no murther, nor theft, nor haue taken any woman: hee hath to glory, but not with God.

Our religion doth not discern the righteous, from the vnrightheous, by the lawe of works, but by the lawe of faith, without the which, yea, those works that seeme good works, are turned into sinnes.

Let no man boast his works doone before fayth: Let no man bee negligent in
good

*In his third
booke and 5.
chapter to
Bonifacius.*

*In his booke
vpon the 31.
psalme.*

good workes, after fayth obtained.

Before workes must faith be first brought in. I can not proue that hee was a liue, which worketh righteousnesse, without faith. But I can shew you a faithful man without workes, and that hee liued and ob-
Chrysost. of
faith & the
lawe, of na-
ture and the
holy Ghost.

tayned the kingdome of heauen. There hath none had life without fayth: But the theefe beleued onely, and was made righteous of the most mercifull God.

And here least thou say vnto me, that he wanted time wherein that hee might lyue iustly, and doo good workes. About this I will not contend and strue.

But this will I holde and say, that onely faith by it selfe dyd saue him. But thys is now asked, and is in hand to be intreated, that faith by it selfe hath saued: and that workes by themselves did neuer iustifie, or make righteous any workers.

Wilt thou see plainly, that workes without fayth, dooth not quicken or giue lyfe: Cornelius had a good testimony & report for his Almes and Prayers, but he knewe not Christ: yet beleeuing that there was a God, & was not taught the word of God. And because the workes was good & wonderfull, they pleased GOD the rewarder and loue of goodnes and trueth: I meane

What is not done. &c.

the righteous Iudge which is not partial, and regarded not one more then another, did see the good works (I grant) but dead, and without lyfe, because they had not faith, hee sendeth his diuine Angell ministering, to get rewards to his works, that in fighting well, he may bee rewarded for his faith, which saith vnto him, Cornelius, Thy prayers hath ascended: &c. And therefore, works could not saue, for if hee be saued & all his house, with those things that Peter preached: Cornelius had not at that time saluation of his works, till that faith offered a rewarde to bee obtained vnto his works. &c. Therefore faith must shine before works, and works must be handmaidens, and waiters of faith, and follow her.

*Greg. in his
19. Hom.
vpon Ezech.*

Not by vertues we come to fayth: but by fayth vertues come. Faith is the entrie whereby we come to good works: but not contrariwise, that by good works we can come vnto faith.

Cornelius could doe no good, except he had beleued first, for it is written. It is impossible to please God without Faith: Therefore he had Faith, that his prayers and almes could please, he cometh to good worke by faith.

Chap.

Chap. 18.

¶ The certaintie of our fayth
and saluation.

Loe, though he kill mee, yet will I
trust in him: and I will reprove Iob, 13, 15,
my waies in his sight.

Hee shall be my saluation also: for
the Hypocrite shall not come before him. verse, 16,

I am sure that my redeemer liueth: and
he shall stand the last on the earth. Chap, 19, 25

And though after my skinne, wormes
destroy this my bodie: yet shall I see God verse, 26,
in my flesh.

Whom I my selfe shall see, and mine
eyes shall behold, and none other for mee, verse, 27.
though my Reines are consumed within
me.

In thee, O Lord, I trust: let me neuer
be confounded. Psal, 71, 1,

I giue vnto them eternall life, and they
shall neuer perish: neither shall any pluck Iohn, 10, 8,
them out of my hand.

My father which gaue them me, is grea-
ter then all: and none is able to take them verse, 29,
out of my Fathers hand.

Nowe there is no damnation to them
that Rom, 8, 8,

The certaintie of our

that are in Christ Iesus: which walk not after the flesh, but after the spirit.

verse, 16,

The same spirit, beareth witnesse with our spirit, that we are the childre of God.

verse, 17.

If we be Children, we are also heires, euen the heires of GOD, and heires annexed with Christ: If so be that wee suffer with him, that we may also be glorified with him.

verse, 38.

For I am perswaded, that neither death nor life, nor Angelles, nor principalities, nor powers, nor things present, nor things to come:

verse, 39.

Nor heighth, nor deapth, nor any other creatures, shall be able to separate vs from the loue of God, which is in Christ Iesu our Lord.

Gala, 4, 5,

Because yee are Sonnes, God hath sent forth the spirite of his Sonne, into our hearts, which crieth, Abba, Father.

Heb, 10, 22,

Let vs drawe neere with a true heart, in assurance of fayth.

verse, 23.

Let vs keepe the profession of our hope, without wauering (for he is faithfull that promised.)

Chap, 11, 1,

Faith is the ground of things which are hoped for: & the euidence of things which are not seene.

Iohn, 1, 6,

Let him aske in faith, and wauer not:

For

For he that wauereth, is like a waue of the Sea, tost of the wind, & caried away.

A wauering minded man, is vnstable in all his wayes.

The Doctours.

That wee might be certified, that we be the children of God, hee hath sent the holy Ghost in our hearts, crying, Abba, Father.

*Tertullian in his 5, Booke against Mar-
tion.*

And dost thou stagger, & stand in doubt (of thy Saluation) that were as much as with the sin of unbeléeve, to offend Christ the Maister of all beléeuers: that were as much as being in the Church, in the house of faith, to haue no faith.

Cyprian in his 4, Ser. of mortality.

Paul boasteth and presumeth of the con- tempt of his owne righteousness.

*Basill in his Booke of hu-
mility.*

I will not glory, for that I am a iust man. But for that I am redeemed, there- fore will I glory: not for that I am voide of sinne: but that my sinnes are forgiven me, I will not glory, for that I haue done good to any man, nor for that any hath done good vnto me. But for that Christes blood was shed for me.

*Ambrose, of Iacob and a
blessed life.*

Presume not thou of thine owne wor- king, but of the grace of God: for the Apo- stle sayth. We are saued by grace: heere therefore is not presumption: but faith to

Aug in his 28, Sermon. of the words of the Apostle.

The certainty of, &c.

proclaime that thou hast receaued, it is no pride, it is deuotion.

*a In his 22,
Treatise vpon
Iohn.*

a It is not of my presumption, but of his promise, that I shall not come into iudgement.

*b In his 11,
Booke, and 7,
Chap. of con-
fessions.*

b What shal I render vnto the lord, for that I call to remembrance all these my sinns, & yet thereof my soule is not afraid.

*c Prosper, of
the promise
of God, par.
16, Chap.*

c They vnto whom the world is crucified, & are crucified vnto the world, waite for the day of iudgement without feare.

*d Aug. in his
Sermon vpon
monday
in Rogation
weeke.*

d Why doeth your hand tremble, when you knocke? And why is your conscience halfe a sleepe, when you begge. I am the doore of life, I abhorre not him that knocketh, though he be vncleane.

*Chriso. vpon
the 5, to the
Romaines.*

We ought no lesse to be fully perswaded of those things which we shal receaue, then we are of those things which we haue already receaued.

*Clemens A-
lexandrinus,
in his 1, booke
& 6, Chap.*

In deede, hope is as it were the blood of faith, in which faith, hope is contayned, euen as faith is contained in the soule. And when hope is gone, then is all the liuely power of fayth dissolued, as if the blood were shed out of the body.

*Ber. in his 61
Ser vpon the
Canticles.*

What safe rest or surety, can the weake soule finde, but in the wounds of our Sauiour: As he is mightier to saue, so dwell

I

I there with more safety, &c. I haue committed a great sin, my conscience is troubled, yet shall it not be shaken downe, because I will remēber my Lords wounds: for he was wounded for our sinnes.

If the heauen should fall: If the earth should vanish: If the whole world should come downe headlong, yet would I stand prest and bold before God. If an Angell from heauen would tell me otherwise, I would accurse him. O blessed trust, and certaintie of a Christian faithfull hart.

*Antonius
Marinarius,
in the counsel
of Trident
the 1, Act,
Anno, 1546,*

Chap. 19.

¶ It belongeth onely vnto God, to forgive sinnes in Christ Iesus.

Saluation belongeth vnto the Lorde: Psal. 3, 8.
and thy blessing is vpon thy people.
Selah.

Shewe thy meruailous mercies: Psal. 17, 7.
thou that art the Saviour of them that trust in thee.

Blessed is hee whose wickednes is forgiven: and whose sinne is couered. Psal. 32, 1.

Blessed is the man: vnto whome the Lord imputeth not iniquity. verse, 2.

Thou O Lorde forgauest the punishment of my sinne, Selah, verse, 5.

It belongeth onely vnto

Psal. 49, 7.

A man can by no meanes redeeme his brother: hee can not giue his raunsome to God.

verse, 8,

So precious is the redemption of their soules, and the continuance for euer.

Psal. 51, 14.

Deliuert me from blood, O God, which art the God of my saluation.

Psal. 79, 9.

Help vs, O God of our saluation, for the glory of thy name: deliuert vs, and be mercifull to our sinnes, for thy names sake.

Dan. 9, 8.

O Lorde, vnto vs appertayneth open shame, because wee haue sinned agaynst thee.

verse, 9.

Yet compassion and forgiveness, is in the Lord our God: albeit wee haue rebelled against thee.

Hosc. 13, 4.

Thou shalt know no God but mee, for there is no Saviour beside me.

Eccl. 43, 25,

I, euen I, am he that putteth away thy iniquities, for mine owne sake: and will not remember thy sinnes.

Chap. 45, 25

The whole seede of Israel shalbe iustified, and glory in the Lord.

Chap. 51, 12

I, euen I, am he that comfort you.

Math. 1, 21.

And she shal bring forth a Sonne, and thou shalt call his name Iesus: for he shal saue his people from their sinnes.

Luke, 1, 76.

Thou shalt goe before the face of the Lord, to prepare his wayes.

And

God to forgiue sinnes.

fol. 95.

And to giue knowledge of saluation vnto his people, by y^e remission of their sins.

verse, 77.

Mine eyes haue scene thy saluation.

Chap. 2, 30.

Which thou hast prepared before the face of all people.

verse, 31.

Who can forgiue sinns, but God only?

Chap. 5, 21.

And that repentance, and remission of sinnes, should be preached in his name among all Nations.

Chap. 12, 47

The next day, Iohn seeth Iesus coming vnto him, and sayeth. Beholde, the Lambe of God, which taketh away the sinne of the world.

Iohn, 1, 29.

Neither is there saluation in any other: for, among men there is giuen none other name vnder heauen, whereby we must be saued.

Acts, 4, 12.

To him also giue all the Prophets witness, that through his name, al that beleue in him, shal receaue remission of sinnes.

Acts, 10, 43.

This is a true saying, & by all meanes worthy to be receaued, that Christ Iesus came into the worlde, to saue sinners, of whom I am cheefe.

1, Tim. 1, 5.

The blood of Iesus Christ his Sonne, cleanseth vs from all sinne.

1, Iohn, 1, 7.

If we acknowledge our sins, he is faithful and iust, to forgiue vs our sinnes, and to cleanse vs from all unrighteousnes.

verse, 6,

Little

It belongeth onely vnto

Chap. 2, 12.

Little children, I write vnto you, because your sinnes are forgiven you for his names sake.

The Doctours.

*Amb. in his
2, Booke, and
7, Chap. of
repentance.*

IT is our part to remoue the stone from the graue: but it is the Lords work to raise vp the dead. It is the Lords worke, to bring him from the pit.

*In his 9, book
and 76, Epi-
stle.*

It is not the Embassadour: It is not the messenger: but the Lord him selfe that hath saued his people.

The Lord remaineth alone, for no man can be partner with God, in forgiving of sinnes. This is Christes onely office, that hath taken away the sinnes of the world.

*Vpon the 2,
to the Cor.
12, Chap.*

It pertayneth onely to God, to forgive sinnes, and to giue the holy Ghost: hee alone forgiveth sinnes, which alone dyed for our sinnes.

*Augu. in his
2, Booke, and
11, Chapter
against the
Epist. of Par-
menianus.*

As my Father hath sent me, so I sende you. When he had said that, he breathed in them, and sayd: Take ye the holy Ghost, and if ye forgive any men their sinns, they shal be forgiven. And if ye hold any mans sinns, they shalbe holden. It were against vs, if that we shold be compelled to grant, that this thing were done of men, but not through, or by men, if after that hee sayde. (I send you) hee had immediatly sayde:

If

If ye forgiue any sinnes, they shall be forgiuen, and if ye hold any mans sinns, they shall be holden. But seeing that is put betwene (when he had sayd this, he blew on them, and sayde vnto them: Take ye the holy ghost. And afterward, it was brought in, that by them the remission and holding of sins were done) it is sufficiently shewed that they doe it not, but the holy Ghost through them: as it is sayde in an other place. We are not they that speake, but the holy ghost which is in you.

That the Lorde might evidently shewe that sinnes be forgiuen by the holy Ghost, (whom hee hath giuen vnto his faithfull, and not by the merites of men) hee saith in a certaine place: Take ye the holy Ghost, and straightway after he put that, he sayd this saying: If ye forgiue any man his sinnes, they are forgiuen, that is, the holy Ghost forgiueth, and not you.

Our Lorde hath graunted the office of Baptizing vnto many: but the power and authority in Baptisme to forgiue sinnes, he hath reserued only to him selfe.

Whereof grew Schismes & deuisions in the Church, when men say: We sanctifie the vncleane: we iustifie the wicked: wee desire: we obtaine.

In a Ser. of the remission of sinnes, and 1, question, 1, Canon. Chapter, & euidenter.

In his Booke of the Ladders of Paradise.

In his Booke of faith and works, the 14, Chap.

It belongeth onely vnto

*In his first
Treatise vpon
the Epist.
of S. Iohn.*

My brethren, we haue Iesus Christ the righteous, our aduocate with the father, he is the propitiation or pardon for our sinns. He that held this, neuer made heresie: He that held this, neuer made Schisme. For whereof doe Schismes come: hereof they come, when men say we are righteous, we doe make holy the vnholy, wee doe iustifie the wicked: we doe pray, we doe obtaine.

*In his second
Treatise vpon
the Epist.
of Iohn.*

In whose name are sinns forgiven. In the name of Augustine, or of Donatus: We see what Augustine is, and what Donatus is. Neither in the name of Paul, nor of Peter (but he calleth them to the loue of the name of Iesus Christ.)

*M. Iohn Cal-
uine, in his
Institution,
2, Booke, and
16, Chap.*

The whole summe of our Saluation, and all the partes thereof are comprehended in Christ: wee must beware that wee doo not drawe away from him any part thereof, be it neuer so little. If we seeke for saluation, we are taught by the very name of Iesus, that it is in him. If we seeke for any other gifts of the spirit, they are to be found in his annoynting. If we seeke for strength, it is in his dominion. If we seeke for cleanness, it is in his Conception. If wee seeke for tender kindnesse, it sheweth it selfe in his birth, whereby hee was made in all thinges like vnto vs, that hee might

might learne to sorrowe with vs. If wee seeke for redemption, it is in his Passion. If we seeke for absolution, it is in his condemnation. If wee seeke for release of the curse, it is in his crosse. If we seeke for satisfaction, it is in his sacrifice. If we seek for cleansing, it is in his blood. If we seeke for reconciliation, it is in his going downe into the Helles. If we seeke for mortification of the flesh, it is in his buriall. If we seeke for newnesse of lyfe, it is in his Resurrection. If we seeke for immortality, it is in the same. If we seeke for the inheritance of the kingdome of heauen, it is in his entrance into Heauen. If wee seeke for defence, for assurednes, for plentie and store of all good thinges, it is in his kingdome. If we seeke for a dreadlesse looking for the iudgement, it is in the power giuen to him to iudge. Finally, sith the treasures of all sortes of good thinges are in him, let vs drawe thence, and from no where else, euen till wee bee full with all. For they which being not content with him alone: are carried hither and thither, into diuers hopes, although they haue principall regarde vnto him, yet euen in this they are out of the right way, that they turne any parte of theyr knowledge, to any other-

It belongeth onely vnto

where. Albeit such distrust cannot creepe in, where the abundance of his good gyfts had once beene well knowne.

*Chrif. in his
15. Hom.
vpon the 5. of
Math.*

Of a surety it belongeth to the vertue of Christ, to deliuer men from the filthinesse of finnes, but that they fall not againe of fresh vnto them, it doth appertaine vnto the cure and labour of the Apostles.

*In the 53.
Hom. vpon
the 8. of
Mathew.
a Cyrill in
his 7. booke
and 23 chap.
vpon the 11.
of Iohn.
b In his 12.
booke, and 16
Chap.*

The bondage of sin is most greuous, & fro it only God can deliuer vs: for no man hath power to forgiue sins, saue only god.

a It is the office of God only, to quicken within, and to take away sin, which sayth by the Prophet: I am hee that putteth away your iniquities and finnes.

b Doubtles, it belongeth only vnto God to be able to loose men from theyr finnes, for to what other man is it lawfull to deliuer and quite the breakers of the Lawe from sinne, but to him that is the Authoz of the law. &c. For, when they forgiue and holde, the spirite which dwelleth in them, forgiueth, and holdeth.

*Theophi. vpo
the 1. chap.
of Luke.*

Christ could not haue beene knowne any other way, but by forgiuing the people theyr finnes, for it is the office of God to forgiue finnes.

*Vpon the 8.
Chap. of Ioh.*

For, to forgiue finnes, appertaineth onely vnto GOD: therefore euery man that sinneth,

Sinners, is the seruant of sinne, therefore
ye are seruants, and bondmen of sinne,
because ye are sinners. Moreover, because
it was likely that they should say: For all
that we be vnder such bondage, yet wee
haue Sacrifices and priestes, which will
make vs cleane from our sinnes. He sayth
that euen they also be seruants & bonds:
for all men haue sinned, and wanteth the
glory of God.

And your Priestes, because euen they be
bonds, hath not authoritie to forgiue other
men their sinnes. The which thing Paule
sheweth more plainly, saying: the Priest
hath neede to offer for himselfe, as well as
for the people, for he is also subdued, & in
danger of infirmitie. The seruant sayth:
He abydeth not in the house, that is, hath
no power to expend and pay forth, because
he is not the good man of the house, that is,
the Lord of the house, but the sonne is the
Lord of the house, & abydeth in the house.
He meaneth by the house, power: as in an
other place, he meaneth by it, rule and do-
minion, saying: In my Fathers house,
are many Mansions.

Therefore your Priestes, because they
are bonds and seruants, hath not autho-
ritie to forgiue and release sinne, but

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the sonne which abideth in the house with power, and principallitie.

First distinction. chap.
verbu Dei.

The word of God forgiveth sinnes, the Priest is the Judge, the Priest executeth his office: But hee exerciseth the right of no power (to forgive sinne.)

Chap. 20.

Of Confession.

Psal, 19, 12

Who can vnderstand his faults: cleanse me fro secrete faultes.

Psal. 25, 7,

Remember not the sinnes of my youth, nor my rebellions: but according to thy goodnesse remember thou me, euen for thy goodnesse sake, O Lord.

Psal, 32, 5,

Then I acknowledged by sin vnto thee, neither hid I mine iniquity: for I thought I will confesse against my selfe my wickednes vnto the Lord: and thou forgavest the punishments of my sin. Selah.

Psal, 41, 4,

Therefore I said, Lord haue mercy vpon me, heale my soule, for I haue sinned against thee.

Psal, 51, 3,

I know mine iniquities, and my sinne is euer before me.

Prou, 28, 13

Hee that hydeth his sinnes, shall not prosper: but hee that confesseth, and forsaketh them, shall haue mercie.

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We haue sinned, now therefore confesse, Eldr. 9, 8,
and glorifie the Lord God.

Be not ashamed to confesse thy sinnes. Eccl. 4, 26,

And I prayed vnto the Lorde my God, Dan, 9, 4,
and made my confession, saying: O Lord
God, which art great and fearefull, &c.

We haue sinned, and haue committed verse, 5,
iniquitie, and done wickedly, &c.

I will rise, and goe to my Father, & say Luke, 15, 18
vnto him: Father, I haue sinned against
heauen, and before thee.

And am no more woorthy to bee called verse, 19,
thy Sonne: make me as one of thy hyred
seruaunts.

But the Publican standing a farre off, Chap, 17, 13
would not lift vp his eyes to heauen: but
smote his brest, saying: O God, be mer-
cifull to be a sinner.

And they were baptized of him in Ior- Math, 3, 6,
dan, confessing their sinnes.

If we confesse our sinnes, he is faithfull 1, Ioh, 1, 9,
and iust to forgie vs our sinnes, and to
cleanse vs from all vnrightheousnesse.

Acknowledge your faultes one to an o- Iam, 5, 16,
ther, and pray one for another, that yee
may be healed.

The Doctours.

Peter mourned and wept, hee prayed Amb. in his
nothing with his mouth, I finde that 46. Sermon of
hee

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Peters repentance.

he wept, I finde not what he sayd: I reade of his teares, but I reade not of his satisfaction.

Therefore Peter vsed not speech, by the which hee was deceiued, by the which hee sinned, by the which he denied the Faith: neyther would hee speake by that, which was vsed to deny. So hee would rather weepe for his fault, then speake. And that he denied in voyce, hee confessed by teares vnto God.

*In his 3, Ser.
vpon Beati
immaculati.*

Goe and shew thee to a Priest, &c. Who is the true priest: but he that is a priest for euer, after the order of Melchizedech.

*In his second
booke and 10
Chap. of re-
pentance.*

Thou must needes humble thy selfe, and desyre many to intreate for thee. Let the Church thy Mother weepe for thee, & let her washe thine offences with her teares.

*Augu. in his
10. booke, 3,
chap of con-
fessions.*

How knowe they, when they heare mee speake of my selfe, whether I say trueth, or no?

*Vppon the
191. psalm.*

Wee speake in your eares, but howe know we what is wrought in your harts? Howbeit, whatsoeuer is wrought within you, it is wrought, not by vs, but by God, God therefore hath looked forth to loose the Chyldren of them that were appointed to death.

What haue I to doe with men, that they shoulde

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fol. 100

should heare my confessions, as though they should heale all my disease: Here is a curious and busie kinde of men, to know another mans life, and a slowe sorte to amend theyr owne. Wherefore seeke they to heare of me what man I am, which will not heare what they be:

In his tenth booke of confessions and 3. Chap.

All euill vices ought to bee farre away from vs, whiles Christ will be our heritage. Therefore, because that we be uncertaine of such things, let vs fall down lowly in the sight of our holy Father, and let vs bring forth our sinnes roundly at once, that our heavenly Father may take them away. And when we haue confessed vs, let vs not iustifie our selues in our Prayer, least we goe away condemned as the Pharisey did. Let vs remember the Publican, and let vs pray so, that wee get forgiveness of our sinnes: let the crying of our heart beate, and also ascend vnto the eares of almighty God, for with a pure minde, hee will be pleased in the time of prayer.

In his booke of wholsome teaching.

Doe penance, such as is doone in the Church, that the Church may pray for you: Job saith, I was not ashamed in the sight of all the people, to confesse my sins: Therefore God woulde that Theodosius shoulde doe penance, even in the presence of

In his booke of 50. Hom. the 49. Homely.

Of Confession.

of all the people. Wee Wives, suffer not your Husbands to live in fornication, come before the Congregation, and cry against them.

*Origen vpon
the 37. psal.*

He that hath offended, commeth forth into the middes of the people, and maketh his confession.

*Chris. in his
2. hom. vpon
the 50. psal.*

I will thee not to confesse thy sinnes vnto the Priest, that is to thy fellow seruant, confesse them vnto God, that may heale them.

*In his ninth
Hom. of re-
pentance.*

Heere is a place of medicine, and not of iudgement: rendering not punishment, but remission of sinnes: open thine offences, to God onely.

*In his third
Hom. vpon
the 12. to the
Hebrewes.*

I say not vnto thee, that thou shouldest bewray thy selfe abroad openlie, neyther yet accuse thy selfe before other: But I will that thou obey the Prophet, which sayth: shew vnto the Lord thy way (that is, thy manner of lyuing) therefore confesse thy sinnes before God, confesse thy sinnes before the true Iudge, with prayer, for the wrong that thou hast done, not with thy tongue, but with the memory of thy conscience.

And then at the last, beleeeue, that thou mayst get mercie, if thou haue them continuallie in thy minde, thou shalt neuer
keepe

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fol. 101.

keepe any euill to thy heart, against thy neighbour.

It is not now necessary to confesse, other being present, which might heare our confessions, let the seeking out of thy sinnes be in thy thought: let this iudgement bee without the presence of any body, let only God see the making of thy confession, God which doth not vpbraide thee for thy sins, and cast them in thy teeth, but loseth them for thy confession.

In his Ser. of confession & repentance.

Confesse thy sinnes, that thou be cleansed of them, if thou be ashamed to tell any man thy sinnes, tell them daylie in thy soule. I say not vnto thee, that thou shouldest confesse them vnto thy fellowe Seruant, that he might rebuke thee for them: tell thy sinnes vnto GOD, which healeth them. And if thou doe not tel them, is God ignorant of them? will hee know them of thee? When thou diddest them, he was by, when thou wilt, hide them, hee knoweth. Thou art not ashamed to sinne, & yet art thou ashamed to confesse thy sinnes: tell them in this life, that thou mayst haue rest in the life to come.

In his second Homily vpon the 50. Psal.

I desire and pray you, most deere brethren, confesse you often vnto the immortal God, and after that ye haue reckoned

In his fift Hom. of the incomprehens-

up

Of Confession.

*sible nature
of God.*

by your sinnes, aske forgiveness, and that the Godhead will be mercifull. I doe not leade thee into the common hall of thy fellow Seruants : I compell thee not to open thy trespasses vnto men : rehearse thy conscience before God : declare and open thy selfe, shew thy woundes vnto the most excellent Physitian, and aske of him a medicine : shew vnto him that will vpbraide thee of nothing, but will most gently heale thee.

*In his 4, Ser.
of Lazarus.*

Beware thou tell any man thy sinnes, least hee cast them in thy teeth, and reuile thee for them. Neyther doe thou confesse thee vnto thy fellowe Seruant, that hee might tell thy faultes abroad, but to him which is the Lord and Maister, which also careth for thee, to him that is kind and gentle, & thou shewest thy woundes vnto him, which is a Physitian.

God will that thou shouldest tell, not that thou shouldest be punished, but be released and iustified.

*Sozomenus
in his 7, book
& 16. Chap.*

They that haue offended, fall down flat with weeping and lamentations, to the ground, the Bishop commeth to him with teares, & him selfe likewise falleth downe: And the whole multitude of the church is poured ouer, and ouer, with teares.

Verily

Of Confession.

fol. 102.

Clergy, I say vnto you: Whatsoever *Theophi. v. p. on the 18. Cha. of Mat.*
 ye shal bind vpon earth, &c. If thou, when
 thou hast a displeasure done vnto thee, ta-
 kest him that hath done thee the displeasure
 and wrong, as a Ipublican and an Heathen
 man, hee shall euen so be in heauen: but if
 thou wilt loose him, that is to say, if thou
 wilt forgiue him, he shall be forgiuen also
 in heauen. For not onely those things be
 loosed which the Priests loose, but whatso-
 euer things we (when wee be hurt, & haue
 wrong done vnto vs) loose or bind: are al-
 so loosed and bound.

It appeareth that in the time of Saint *Erasmus in his brieve ex- position vpon the Epistaph of Fybiola.*
 Hierome (which was foure hundred yeres
 after Christ) secrete confession of sinnes,
 was not yet ordained: which notwithstanding,
 was afterwards wholsomly & profit-
 ably appointed by the Church, so that it
 be well vsed, as well by the Priests, as by
 the people. But herein certaine Diuines,
 not considering aduisedly, what they say,
 are much deceaued. For whatsoeuer the
 auncient Fathers write, of generall and o-
 pen confession, they wrest and drawe the
 same to this priuy and secret kind, which
 is farre of an other sort.

God hath giuen to Priestes power to *Pe. Lombard 4, Sen. & 18 distinct.*
 binde and to loose, that is to say, to declare
 vnto *Nec ideo.*

Of Confession.

Of penance
the 1. distinc-
tion conuer-
timini.

a Peter Lombard, 4. sen.
17, distinct,
Quid ergo.

b Beatus
Rhenanus,
on the argu.
of Tertulli.
Booke of re-
pentance.

c Gratian of
penance, 1,
distinction,
conuertimi.

d In the glose
of repentance
in the 5. dis.

e In the glose
the 1, di-

stinct. De
penitentia.

f Haymo in
his Homily

vpō the feast
of Peter and
Paule.

unto men, that the penitents bee eyther
bound or loosed.

a The sinner is made cleane, not by
iudgement of the Priestes: but by the a-
boundance of the heauenly grace.

We may safely say, that without con-
fession of the mouth, and absolution of the
outward payne, sinnes be forgiuen by the
contrition and humility of the hart.

b Tertullian, of this priuy confession of
sinnes, saith nothing: neither doe we reade
that the same kinde of priuy confession in
old times was euer commaunded.

c Before wee open our mouth vnto the
Priest, that is to say, before we make con-
fession of our sinnes, the Leprosie of our
sinne is made cleane.

d Confession was appoynted rather by
some tradition of the vniuersall Church,
then by any authority or commaundement
of the new or old Testament.

e Perhaps then in the time of S. Am-
brose (which was 400. yeres after Christ)
the maner of confession, that now is vsed,
was not appointed.

f In the Church nowe at this day, the
Bishops and Ministers haue authority to
discerne betweene good and bad, that those
whom they see, humble to confesse and
weepe

wéepe for their sinnes, they may lose them from their sinnes. Those whom they see, to remaine and abide in their sinnes, they may sende them away bound : because in the sight of God almighty, they are bound notwithstanding, they haue not power, of them that be no Leapers, that is to say, to make the righteous, leaperous sinners, or else should make of sinners, righteous men, without confessing and repenting their sinnes.

Whatsoever thou binde on earth, &c. That is, by thy sentence in earth, I shall confirme it in heauen. The Bishops binde men, when hee seperateth them from the society of the Church, and keepe him from receauing the body and bloode of Christ: He loseth them, when as after repentance made, hee receaueth him againe into the fellowship of the Congregation, and admit him to the Lords Table.

All the Apostles receaved

Chap. 21.

All the Apostles receaved the Keyes, as farre foorth as Peter, and were equall with him in authority.

Mat. 18, 18. **V**erily, verily, I say vnto you : what-soeuer ye bind on earth, shall be bound in heauen : and what ye loose in earth, shall be loosed in heauen.

Mar. 14, 15. And he sayde vnto them : Goe ye into all the world, and preach the Gospell to euery creature.

Luk, 22, 24. And there arose a strife among thē. which of them should seeme to be the greatest.

verse, 25, The kings of the Gentiles raigue ouer them : and they that beare rule ouer them, are called gracious Lords.

verse, 26, But ye shall not be so : but let the greatest among you, be as the least : and the cheefest, as he that serueth.

Iohn, 20, 23. Whose sinns so euer ye remit, they are remitted vnto them : and whose sinnes so euer ye retaine, they are retained.

Mat. 16, 18. Thou art Peter, and vpon this Rocke I will build my Church : and the gates of hell shall not overcome it.

1, Pct. 5, 2. Feede the flocke of God, &c.

verse, 3, Not as though ye were Lordes ouer Gods heritage, but that ye may be ensamples to the flocke.

To

To thee I will giue the Keyes of the
kingdome of heauen, &c.

The Doctours.

This saying, to thee I will giue the
Keyes of the kingdome of heauen, is
common to the rest of the Apostles: & the
words that follow, as spoken vnto Peter,
are common vnto all.

*Origen in his
1. Treatise
vpon Math.*

Shall we dare to say, that the gates of
hell shall not ouercome onely Peter: and
that the same gates shall preuaile against
all the other Apostles:

If we speak the same that Peter spake,
we are made Peter, and vnto vs it shall be
sayd, thou art Peter. For he is the Rocke,
that is, the Disciple of Christ.

If thou thinke that the whole Church
was builded only vpon Peter: what wilt
thou then say of Iohn the sonne of Thun-
der, and euery of the Apostles:

And I will giue to thee the Keyes of the
kingdome of heauen, &c. In the person of
one man, the Lord did giue the Keyes vn-
to all the Apostles, for to signifie the vnity
of them all. For truly the other Apostles
were euen the same that Peter was, they
were endued with like fellowshippe of ho-
nour and power. But hee did begin with
vnity, that is to say, with one, that thereby
it

*Cypr. of the
simplicity of
Prelates.*

All the Apostles receaued

it might be signified, that there is but one Church of Christ.

Christ gaue to all his Apostles, like and equall power and authority.

*In his third
Booke & 13,
Epiſtle.*

Notwithstanding, we be many sheepe-herds, yet wee feede but one flocke: And we are all bound to gather vp, and to nourish all the sheepe, that Christ hath wone with his blood and passion.

To Quirinus

Peter neyther reuenged him selfe, nor tooke any thing proudly vpon him, as to say, that he had the primacy, or that others that were but Nouices, & after commers ought to be obedient vnto him.

*Amb. of the
dignity of
Priesthood.
2, Chap.*

Our Lord sayd vnto Peter: Feede my Sheepe: which Sheepe and flock not only Peter then receaued, but he receaueth the same together with vs: And all wee haue receaued the same together with him.

*Hierome in
his 1, Booke
against Lo-
winian.*

We wil say: the Church is founded vpon Peter, notwithstanding, in an other place, the same thing is done vpon all the Apostles: And all receaue the keyes of the kingdome of heauen, & the strength of the Church is founded equally vpon them all.

*Vpon the E-
piſtle to Ti-
tus, the 1,
Chap.*

Let Bishops vnderstand, that they are aboue the Priests, rather of custome, then of any trueth or right of Christes institution: And that they ought to rule the Church,

Church altogether.

What doth a Bishop, saving onely the ordering of Ministers, but a Priest may do the same? Neyther may wee thinke that the Church of Rome is one, and the Church of all the worlde beside, another. Fraunce, England, Aphrica, Persia, Levant, India, and all the barbarous Nations, worship one Christ, and keepe one rule of the truth. If wee seeke for authoritie, the whole world is greater then the Citty of Rome, wheresoever there be a Bishop, be it at Eugubium, be it at Rome, be it at Constantinople, be it at Rhegium, be it at Alexandria, be it at Thanaies, they are all of one worthinesse, they are all of one Bishopricke. The power of the riches, and the basenesse of pouertie, maketh not a Bishoppe, eyther higher or lower, for they are all the Apostles successours: What bring you me the custome of Rome, being but one Citty?

*Writing to
Enagrinus.*

The Lord shall take away the name of vaine glory, & of fained wondring, which is in the Church: yea, he shall take away, both the name of those Priestes, and the Priestes withall, which vaunt them selues in the dignitie of Bishopricke and Priest-hood, but not in labour.

*Vpon the
Prophet So-
phany, the 1.
Chap.*

D I.

And

All the Apostles receiued

Vpon the 16 of Mathew. And to thee shal I giue the Keyes of heauen. &c. The Bishops and Priests not vnderstanding this place, haue taken vnto them some thing of the arrogant pryde of the Phariseis, in somuch that they beleue that they may condemne Innocents, and quitte and loose them that be guiltie.

a Hillary in his 6. booke of the Trin.

b Basill in his booke of a solitary life, the 23. Chap.

a Thys is the onely blessed Rocke of Fayth, that Peter confessed wyth his mouth.

b Christ sayd vnto Peter: Louest thou me? Feede my sheepe. And in like sort vnto all Pastors and Doctours, hee gaue the same power: A token wherof is this, that all others binde and loose equally, as well as Peter.

Augu. in his 124. treat se vpon Iohn.

When they were all asked, Peter alone dooth make an aunswer, and it is said vnto him: And I wil giue thee the Keyes of Heauen, although hee alone had receiued authoritie to binde and to loose, whereas he had spoken that for them all, and receiued this. (As bearing in himselfe the person of vnitie.)

In his 50. Treatise vpon Iohn.

If there were not a misterie of the Church in Peter, the Lorde woulde not haue sayd: I will giue to thee the Keyes of Heauen. If this was sayde onely to Peter, then the Church hath them not, if the

the Church hath them, then when hee receaued the Keyes, hee signified the whole Church.

In the person of Peter, the good Church is signified: In the person of Judas, the cursed and euill Church is signified.

Thou art Peter, and vpon this Rocke which thou confellest: vpon this Rocke which thou acknowledgest, saying: Thou art Christ y son of the liuing God, I will build my Church, that is, vpon my selfe, being the son of the liuing GDD, I will build my Church. I wil builde thee vpon me, & not mee vpon thee: for men willing to builde vpon men, said, I am of Paule: I am of Apollo: and I holde of Cephas side, which is Peter: But others y would not build vpon Peter, but vpon the Rock, sayd, I hold of Christ.

*In his 13.
Serm. vpon
Math. of the
wordes of the
Lord.*

The words of Christ: Louest thou me? Feede my sheepe, when they are spoken vnto Peter, they are spokē vnto all priests and Ministers.

*In his booke
of the troubles
of the
Christians,
the 3. Chap.*

Therefore wretched men, while in Peter they vnderstand not Christ, that is, the Rocke, and while they will not beleue that the Keyes of the kingdome of heauen, are gyuen vnto the Church, they haue quite lost the Keyes out of theyr hands.

*In the 31.
chap. of the
same booke.*

All the Apostles receiued

*In his first
booke of his
quest. vpon
the olde and
new Testa-
ment, the 75,
question.*

Did Christ pray but for Peter, and not for James and John: it is manifest and cleare that all they were meant in Peter: because in another place he saith: O Father, I pray for them whom thou hast giuen mee: And I will, that where I am, they may be with me.

*Chris. in his
44. hom. vpon
the 23. of
Mathew.*

The Key is the knowledge of the worde of the Scriptures, wherby the gate of the trueth is opened vnto men. And the Keepers of the Keyes, are the Ministers, vnto whom charge is giuen to expound and declare the Scriptures.

*Vpon the E-
pist. to the
Gala. 2. cha.*

Paule had no manner of lacke of Peter: nor stode in neede of his voyce or allowance: but in honour was his fellowe. For I will heere say no more.

*In his 33.
Hom. vpon
Mathew.*

Euery Christian man that receiueth the word of Peter, is made Peters Chayre: and S. Peter resteth in him.

*Augu. in his
19. Epist.*

The office of a Bishop, is aboue the office of a Priest, after the names of honor, which the custome of the Church hath now obtained.

*Hier. vpon
the Epistle
of Titus. 1.
Chap.*

A Priest & a Bishop are both one thing: And before that, by the enflaming of the deuill, parts were taken in Religion, and these wordes were vttered among the people: I hold of Paul, I hold of Apollo,

A

I hold of Peter: the Churches were gouerned by the comon aduise of the priests.

The titles, dignities, & rights of honour giuen to the Bishop of Rome, & to the bishop of Constantinople, are one & equall.

*Niceph. in his
12. booke &
13. Chap.*

a This communication doth gender and import some higher matter, for because Peter beeing enobled of Christ himselfe, with the name of the Apostleship with other, did thus deny Christ in the time of his Passion. Now by right is required of him, three confessions of his loue: that three denials might bee counteruailed & recompenced, with equall number of the confessing: So that, that is committed in words, is cured with words. Christ asked of him, whether he loued him more then another: for hee which expected great clemencie of the Lord towards him: ought of right to be affected with great loue.

*a Cyrill in
his 12. booke
vpon Iohn
the 64. chap.*

For although generally al the Disciples were stricken with great feare, when the Lord was betrayed: yet the faulte of Peter was greater, which denied Christ in so short a time. Because therfore he obtained remission of sinnes, by greater clemencie of the Sauour: greater loue of right is required of him. For he to whom more is forgiven, ought more to loue.

All the Apostles receiued

Therefore, by the three Confessions of Peter, the crime of the three denials was made voyde, and put away. And where Christ sayd: Feed my sheepe, remied that dignitie of the Apostleship, by humane infirmitie, he should seeme to be abased and made weake.

*Bern. of the
resurrect. of
our Lord, in
his first Ser.*

For this, as I iudge, Peter receiued this commandement of the Lord, thise to feede his flocke, Feede (saith he) with thy minde: feede with thy mouth: feede with thy worke: feede thou with prayer of thy mind: with exhortation of the worde, and with example of exhibition.

*Eras. in his
breefe expo-
sition vpon
the Epist. to
Euagrius.*

Hierome seemeth to match all Bishops together, as if they were all equally the Apostles successours. And he thinketh not any Bishop to be lesse then other, for that he is poorer or greater then other, for that he is richer. For he maketh the Bishop of Eugubium equall with the Bishop of Rome. And further, hee thinketh that a Bishoppe is no better then any priest, sauing that the Bishop hath authoritie to order Ministers.

*In his An-
notations vpon
the 16. of
Mathew.*

I meruaile of some men, which do wrest this place (vpon this Rock I will builde my Church) to the Bishop of Rome, sith it is meant, not vpon Peter: but vpon all Christian

Christian people.

None of my predecessours Bishops of Rome, euer consented to vse this vngodly name. No Bishop of Rome, euer tooke vpon him this name of singularitie: we the Bishops of Rome, will not receiue thys honour beeing offered vnto vs.

Gregory in his 4. booke 32. and 36. Epistle.

What answer wilt thou make vnto Christ (meaning John the bishop of Constantinople, the first vsurper of that title) the head of the vniuersall Church, when thou shalt be examined at the last iudgement, that thus goest about by the name of vniuersal Bishop, to make al his members subiect vnto thee?

In his 38. Epistle. of the same booke.

Your Holinesse, (that is, Eulogius the Patriark of Alexandria) sayth thus vnto me: As you haue commanded. Haue away this worde, commaunding, from my hearing. I beseech you, I command you not, but that I tooke to be the best, I thought good to shew you.

In his 30. Epistle. of the same booke.

I speake it boldly, whosoever calleth himselfe the vniuersall Bishop, or desireth so to bee called, is in his pride, the forerunner of Antechrist: because in his pryde, he setteth himselfe before others.

In his 7. booke, and 30. Epistle.

Beholde, euen the title of your letter, (meaning Eulogius) ye haue written the

All the Apostles receiued

proude poesie, naming mee the vniuersall Pope: notwithstanding, I haue forbidden it. I beseech your holinesse to doe so no more, for whatsoeuer is giuen vnto any other aboue reason, the same is taken from your selues.

*Beda vpon
the 16. of
Mathew,
What doe
men say that
I am.*

*In his Hom.
vpon the first
to the Cor.
the 1. Chap.*

The power of binding and loosing, notwithstanding, it seeme to be giuen onelie vnto Peter: yet without al doubt, we must vnderstand, that it was giuen also to the rest of the Apostles.

Thou art Peter, and vpon this Rocke which thou hast confessed: vpon this Rock which thou hast known, saying. Thou art Christ the sonne of the liuing God, will I buldoe my Church, that is to say, I will buldoe my Church vpon my selfe, beeing the Sonne of God. I will build thee vpon me, and not me vpon thee. For men being desirous to be builded vpon men, did say. I hold of Paule: some, I hold of Apollo: and other, I hold of Cephas (the same is Peter) but other that woulde not be builded vpon Peter, but vpon the Rocke, dyd say, I hold of Christ.

*The 2. coun-
sell of Con-
stantinople.
Chap. 36.*

We decree, that the See of Constanti-
nople, shall haue Rites and Priuiledges
equally with the See of Rome.

Who soeuer desireth primacie in earth,

in heauen he shall finde confusion: neyther *Chri. the 40,*
 shal he be accounted among the Seruants *distinction,*
 of Christ, that will once intreate of prima- *Qui cūque.*
 tie.

Because thou hast professed me truly, to *Haymo in*
 be the sonne of the liuing God: vpon this *his Ho. vpon*
 Rocke, that is, vpon mee whom thou con- *the Feast of*
 fessest to be the sonne of the liuing God: *Peter and*
 I will build my Church. To thee will I *Paule.*
 giue the keyes of the kingdom of heauen:
 by the keyes we must vnderstand, know-
 ledge, & power, to discerne betwene good
 and bad, that those whom thou seest to a-
 bide in the true faith, thou shalt iudge them
 worthy of heauen: those whom thou seest
 depart from the trueth, thou shalt iudge
 them worthy of hell fire.

This authority, the Lord gaue, not on-
 ly vnto Peter, but also to all the Apostles:
 because Peter expessed the faith of all the
 Apostles, saying: Thou art Christ, the
 sonne of the liuing God.

So that, that the Lord said vnto Peter,
 he sayde vnto all his Apostles, as it appea-
 reth in Iohn: whose sinnes ye remit, they
 are remitted, &c.

The Bishop of Rome him selfe, may *Gratian in*
 not be called the vniuersall Bishop. *the 99, dist*

Pope Bonifacius the third, obtained of *Prima cedu.*
 the

All the Apostles receaued

*Platina of
Bonifacius.*

the Emperor Phocas (that Rome should be called the head of all churches) but with great contention and much ado.

*Ruffinus, in
his 1, Booke
and 6, Chap.
of the history
of the church*

It was decreed in the counsell of Nice, that in Alexandria, and in Rome, the olde custome should be kept: that the Bishop of Alexandria, should rule ouer Egypt. And the Bishop of Rome, ouer the church of his Suburbs.

*Nilus in his
Booke of the
supremacy of
the Bishops
of Rome.*

That it may the more plainly appeare, that the Pope hath no gouernment ouer all other Bishops, reade the sixe Canon of the counsell of Nice: there it is expessedly commaunded, that the Bishop of Alexandria, shal haue the rule ouer certaine churches: And the Bishop of Rome ouer certaine: And the Bishop of Antioche, likewise ouer certaine. And that it be not lawfull for any one of them to inuade an others iurisdiction, if any one not contented with his owne, craue dominion of others, hee ought of right to be called a breaker of the customes, and also of the holy Canons.

Seeing there is certaine Countries appointed out of the Bishop of Rome: Certaine of the Bishop of Alexandria: And certaine of the Bishop of Constantinople: they are now no more subiect vnto him, then he vnto them.

The

Against praying for the dead. fol. 110.

The Pope is the greatest Bishop: although not in vertue, yet at least in money. *Codrus Vicious in his 1, Sermon.*

Chap. 22.

¶ Against praying for the dead.

While the Child was yet aliue, I fasted and wept: for I said, who can tell whether **G D D** will haue mercy on mee, that the child may liue: *2, Sam, 12, verse, 22,*

But now being dead, wherefore should I nowe fast: can I bring him againe any more: I shall goe to him, but he shall not returne to me. *verse, 23.*

A man can by no meanes redeeme his brother, hee can not giue his raunsome to **G D D**. *Psal. 94, 7.*

So precious is the redemption of their soules, and the continuance for euer. *verse, 8,*

The dead know nothing at all: neither haue they any more reward: for their remembrance is forgotten. *Eccle. 9, 5.*

And they haue no more portion for euer, in all that is done vnder the Sunne. *verse, 6.*

All that thine hand shall finde to doo, doo it with all thy power, for there is neyther worke, nor inuention, nor knowledge, *verse, 10.*
nor

Against praying for the dead.

nor wisdom in the graue: whether thou goest.

Math. 25, 8. And the foolish virgins said to the wise: giue vs of your Oyle, for our Lamps are out.

verse, 9, But the wise answered, saying: We feare least there will not be enough for vs and you, but go ye rather to them that sell, and buy for your selues.

Mark, 8, 36. What shall it profit a man, though hee should winne the whole world, if hee lose his soule?

verse, 37, Or what shall a man giue for recompence of his soule?

Luk, 16, 27. Then Diues sayd, I pray thee therefore
He saith not, that they should pray, or cause Masses, or Diriges to be done for him.
If ather, that thou wouldest send him to my Fathers house (for I haue five brethren) that hee may testifie vnto them, least they also come into this place of torment.

a I would (not brethren) haue you ignorant concerning them which are a sleep, that ye sorrowe not, euen as other which haue no hope,

verse, 14. For if wee beleaue that Iesus is dead, and is risen, euen so them which sleepe in Iesus, will God bring with him.

verse, 18. Therefore comfort your selues, one another with these words.

The

Against praying for the dead. fol. iiii.

The Doctours.

M^v Doue, come vnto the harbour, of the Rock that toucheth the wall, vnto the benignity and goodnes of Christ, and vnto the mercy of the Lord. The same is the harbour of the Rocke, the harbour of faith, of hope, and of the truth, touching the wall, or which toucheth the wall, that is to say, afore the gate be shut, afore the King beeing within the walls, will receaue no more, after our departing hence, after the death, when the gates touch no more the wall, but are shut vp, so that we be no more able to amend. There is neither fasting, nor almes deeds, nor repentance, nor righteousness, nor good, nor euill, that can eyther profit or hurt, after our death.

*Epiphanius
in his second
Booke, and I,
Hom. against
heresies, the
50, heresie,
vpon the Bal-
lets or Can-
ticles of Sa-
lomon, 2.*

For there the Lazarus commeth not vnto the ritch, nor the ritch vnto Lazarus: the ritch receaueth not the thing that hee doth aske, though he doth aske it with earnest prayers of the mercifull Abraham, for the Garners and Sallozs be made fast, the time is accomplished and past, the battaile is foughten, and the place thereof empty and voide, the Crownes are giuen: they that haue foughten, are at rest: they that haue

Against praying for the dead.

haue not preuented or come before, are gone: they that haue not foughten, bee no more there: and they that haue been ouercome, are driuen out.

If or all things are plainely consummated and ended, by and by after the departing out of this world, but whiles they be yet all in the conflict or battaile, there is a rising againe after the fall, there is yet hope, there is a medicine and confellion.

And although these things be not in all men most perfect, yet the Saluation of others is not without hope.

*Ciprian in
his Serm. of
mortality.*

Seeing that wee knowe, that our Brethren which bee deliuered out of this worlde, by the hande and calling of the Lord, are not lost, but sent before. Wee must not heere take on vs blacke gownes, sith that they haue already there put on white garments: wee must not giue occasion vnto the Iudicis, that they may deseruingly, and by good right blame vs, or lay to our charge, that wee doe lament and bewaile them, as perished and lost, whom wee doe affirme to liue with God. And so reprocue with the testimony of our harts, and breake the same faith, that wee doe professe and set forth by our communication and talke.

When

Against praying for the dead. fol. 112.

When we be once departed out of this life, there is no more place of repentance, there is no more effect or working of satisfaction: life is here either lost or wone: everlasting saluation is here prouided for by the due worshipping of God, and the fruites of faith.

*In his first
Treatise a-
gainst De-
metrius.*

Then hee shall be without the fruite of repentance, and græfe of paine: in vaine shall weeping be, and prayer shall be of no force or effect,

Therefore all these thinges, that is to wit, the looking vnto the corpes, or caring for it: the condition of the burying, and the pompe of the Funerals, are rather for the comfort of the liuing, then for the ayde and helpe of the dead.

*Aug in his
1, Booke &
12, Chap. of
the Citty of
God.*

If costly and precious burying doe profite the vngodly, vile burying, or none at all shal hurt & hinder the godly. The multitude of Seruants did in the sight of men make excellent & glorious Funerals, vnto that ritch man, that was all clothed in purple: but the ministry of Angels, made much more excellent and noble Funerall in the sight of God, vnto the poore seely creature, that was full of Scabs, Pocks, and sores: for they did not lay him in a Tombe of Marble, but did carry him into the

Against praying for the dead.

the bosome of Abraham.

*In his first
Treatise vpon
the Epistle
of Iohn.*

Whereof doe Schismes come: Where-
of they come, when men say, we are righ-
teous: we make holy the unholy: we doe
iustifie the wicked: wee doe pray: wee doe
obtaine.

*Hier. in his
13, question,
and 2, Chap.*

Wee know that in this world, wee can
be helped one of another, either with prai-
ers, or with counsell: but after we be once
before the iudgement seate of Christ, nei-
ther Job, nor Daniel, nor Noah, be able
to pray for any body, but euery man shall
beare his owne burthen.

*Chri. in his
48, Hom. vpon
the 20, of
Iohn.*

When thou dost heare that our Lorde
did rise againe naked, cease I pray thee
from the madde expence of the burying.
What meaneth this superfluity and un-
profitable dispende, which vnto them that
make it, bringeth hurt, and no profite vnto
the dead, but rather harme?

*The counsell
of Toledo, 3,
Cha. 22, 23,
que. 2, Chap.
Qui diui.*

Wee doe bid and commaund, that they
which depart out of this life, by the deuine
calling of the Lord, be caried forth to their
Graues, onely with Psalmes. For we doe
altogether forbid the same prayer of Fu-
nerals, that they be wont to sing common-
ly for the dead.

*Sentence, 4,
distinct. 45,
Neque.*

Wee that prayeth for a Martir: dooth
wrong vnto the Martir.

Chap.

Chap. 23.

¶ Against fained Purgatory, and Popish Pardons.

Come nowe and let vs reason together, saith the Lord: though your sinnes were as Crimson, they shall be made white as Snowe: though they were redde like Scarlet, shall bee as Wooll.

Esay, 1, 18,

No man vnderstandeth that the righteous is taken away, from the euill to come.

Chap, 57, 1,

Peace shall come, they shall rest in theyr beds, euerie one that walketh before him.

verse, 2,

I, euen I am he that putteth away thine iniquities, for mine owne sake: and will not remember thy sinnes.

Cha, 43, 25

Pourge mee with Ilope, and I shall be cleane: washe mee, and I shall be whiter then Snow.

Psaln, 51, 7.

As high as the Heauen is aboue the earth, so great is his mercie toward them that feare him.

Psal, 103, 11

As farre as the East is from the West: so far hath hee remoued our sinnes fro vs.

verse, 12.

When the wicked turneth away from his wickednesse that hee hath committed, and dooth that thing which is lawfull and right, he shall saue his soule aline.

Ezec, 18, 27

P. 1.

Because

Against Purgatorie,

verse, 28.

Because he considereth and turneth away from all his transgressions that hee hath committed, hee shall surely liue, and shall not die.

Hose, 13, 14

I will redeeme them from the power of the graue: I will deliuer them fro death. O Death, I will be thy death: O graue, I will bee thy destruction: repentance is hid from mine eyes.

Ecclus, 9, 5.

They liuing, knowe that they shal die, but the dead know nothing at all: neither haue they any more rewarde, for theyr remembrance is forgotten.

verse, 6,

Also, their loue & their hatred, and theyr enuie is nowe perished, and they haue no more portion for euer, in all that is doone vnder the Sunne.

Chap, 11, 3,

And if the Tree dooth fall towarde the South, or toward the North, in the place that the Tree falleth, there shall it be.

Wisd, 5, 1,

The soules of the righteous are in the hande of God, and no torment shall touch them.

verse, 2,

In the sight of y vnwise they appered to die: and their end was thought greuous.

verse, 3,

And theyr departing from vs, destruction, but they are in peace.

Eccl. 14, 14.

Defraude not thy selfe of the good day: And let not the portion of thy good desires ouer-

ouer-passe thee.

Giue and take, and sanctifie thy soule, verse, 16,
worke thou righteousnes before thy death,
for in the hell, there is no meate to finde.

Commaunde therefore that I may be Tob. 3. 6,
dissolued out of this distresse: and go into
the euerlasting place.

Enter in at the strait gate: for it is the Math, 7, 13
wide gate and broad way, that leadeth to
destruction.

Because the gate is strait, and the way verse, 14.
narrowe that leadeth vnto lyfe: and fewe
there be that finde it.

Hee that blasphemeth against the holie Mark, 3, 29
Ghost, shall neuer haue forgiveness: but is
culpable of euerlasting damnation.

And these shal go vnto euerlasting paine, Mat, 25, 46
and the righteous vnto life euerlasting.

And being in hell torments, hee lifted vp Luke, 16, 23
his eyes, and saw Abraham a farre off, and
Lazarus in his bosome.

Beside: all this, between you & vs, there verse, 26,
is a great Gulfe sette, so that they which
would goe from hence to you, cannot: nei-
ther can they come from thence to vs.

And he said vnto Iesus: Lord, remem- Chap. 23, 42
ber me when thou comest into thy king-
dome.

The Iesus said vnto him: Verily, I say verse, 43.

Against Purgatorie,

unto thee : To day shalt thou be with mee
in Paradise.

verse, 46,

And Iesus cried with a loude voyce, and
saide : Father, into thy hands I commend
my spirite : and when he had thus saide, he
gaue vp the ghost.

Iohn, 3, 18

Hee that beleeueth in him, shall not be
condemned : but hee that beleeueth not, is
condemned already, because he beleueth
not in the name of the only begotten Son
of God,

verse, 36,

He that beleueth in the Sonne, hath e-
uerlasting life : and he that obeieth not the
Sonne, shall not see life, but the wrath of
God abideth on him.

Chap, 5, 24.

Verily, verilie, I say vnto you, hee that
heareth my wordes, and beleueth in him
that sent me, hath euerlasting life, & shall
not come into condemnation, but hath
passed from death to life.

verse, 29,

They shall come forth that haue doone
good, vnto the resurrection of life, but they
that haue done euill, vnto the resurrection
of condemnation.

Chap, 17, 24

Father, I will that they which thou hast
giuen me, be with me euen where I am,
that they may beholde my glorie which
thou hast giuen mee : for thou louedst mee
before the foundation of the world.

And

and Popish pardons.

fol. 115.

And they stoned Stephen, who called on *Acts, 17, 59,*
God & said, Lord Jesus, receiue my spirit.

Nowe there is no dampnation to them *Rom, 8, 1,*
that are in Christ Iesus, which walke not
after the flesh, but after the spirit.

While wee haue therefore time, let vs *Gala, 6, 10.*
do good vnto all men.

Christ is to me, both in life and in death *Phil, 1, 21,*
aduantage.

Desyring to bee loosed, and to be with *verse, 22.*
Christ, which is best of all.

I would not Brethren, haue you igno- *1, The, 4, 13*
raunt, concerning them which are a sleepe,
that yee sorrowe not, euen as other which
haue no hope.

I haue fought the good fight, and haue *2, Tim, 4, 7,*
finished my course, I haue kept the fayth.

From henceforth is layd vp for me, the *verse, 8,*
Crowne of righteousnesse, and not to mee
onely, but vnto all them also that loue his
appearing.

Howe much more the blood of Christ, *Heb, 9, 14,*
which through the eternall spirite offered
himselke without spotte to God, to purge
your consciences from deade workes, to
serue the liuing God.

It is appointed vnto men, that they shall *verse, 27,*
once die, and after that cometh the iudge-
ment.

Against Purgatorie,

1, Ioh, 1, 7,

The blood of Iesus Christ his Sonne,
purgeth vs from all our sinnes.

Reue, 14, 13

I heard a voice from heauen, saying vn-
to me, write : Blessed are the dead, which
heereafter die in the Lord, euen so saith the
Spirite : for they rest from their labours,
and theyr workes follow them.

The Doctors.

Ignatius in
his 6. Epist.

Alwayes reason requireth, that whyles
we haue space & time, we shold amend
and correct our faults, whyles in thys lyfe
we haue occasion giuen of repentance, for
it is truely sayde, after death there is no
place, nor time to confesse our sinnes.

Cyprian of
Christes
Passion.

Thy blood, O Lord, seeketh no reuenge:
thy bloode washeth our sinnes, and pardo-
neth our trespasses.

In his first
Treatise a-
gainst De-
metrian.

After wee be once departed out of thys
lyfe, there is no more place of repentance,
there is no more effect or working of Sa-
tisfaction : life is heere, either lost or won :
euerlasting saluation is here prouided for,
by the due worshipping of God, and the
fruites of faith.

No man is letted either by sinnes, or by
peres to come to y obtaining of saluation,
as long as a man is yet abiding or remay-
ning in this world, no repētance is to late.

The gate is open vnto pardon and for-
giuenes

giuenes, and they that seeke the trueth, shall haue an easie accesse vnto it.

Although thou dost at thy very departing out of this world, and going down of this temporall life, pray vnto God for thy sinnes, who is the true and only God, calling vpon him with a faithfull confession, and acknowledging both of thine offences and of his trueth: thus confessing and beleeuing, thou hast free pardon and forgiveness giuen and graunted vnto thee, of the meere goodnes and mercy of God. And in the very death, euen as soone as thou hast giuen vp the Ghost, thou passest vnto immortallitie.

In that very moment of time: euen *In his Ser.*
when the Soule is ready to depart away *of the Lordes*
from the body, is euen at the lippes of the *Supper.*
partie to peeld vp the Spirit, the goodnes
of our most merciful God refuseth not repentance. And whatsoeuer is truly done,
is neuer too late done.

He that hære in this lyfe receiueth not *Ambrose of*
remission of sinnes, shall not be there (in *good death.*
the lyfe to come.)

David as a Pilgrime and Stranger, *In his 2.*
made hast vnto the common Countrey of *chap. of the*
all Saints, desiring for the filthy infection *same booke.*
of his tarrying here, to haue his sinnes forgiven

Against Purgatorie,

giuen vnto him, afore he should goe out of this life, for he y doth not receiue here forgiveness of his sinnes, shall not be there: but he shall not be there, that can not come vnto life euerlasting. For life euerlasting is the remission and forgiveness of sinnes.

Augu. in his 80. Epistle. Him shall the day of the Lord finde vnprouided: whom the last day of thys lyfe findeth vnprouided.

In his first booke of the 50. Sermon, in the mount. Untill thou pay the last farthing: I meruaile, but that he meaneth y payne, which is called euerlasting.

In his 12. booke & 27. Chap. of the City of God. That meanes this is, & what sinnes these bee, which so let a man from coming vnto the kingdome of God, that they may notwithstanding, obtayne pardon by the merites of holy friendes, it is verie harde to finde, & very dangerous to determine. Certainly, I my selfe, notwithstanding great study and trauaile taken in that behalfe, coulde neuer attayne to the knowledge of it.

In his Ser. of Tyme, the 232. Sermon. Let no man deceiue him selfe. There are but two places, and as for any thirde place, there is none at all. Hee that raigeth not with Christ, shal perish with the deuill, without any doubt.

In his 13. booke, & 8. The soules of the godly being seperated from their bodies, are in rest: & the soules of

of the vngodly doe suffer punishment untill the bodies of those doe rise againe vnto life euerlasting, and the bodies of those vnto eternall death, which is also called the second death.

Chap. of the
Citty of god.

Let only the price of y^e blood of my lord, auaille me vnto y^e perfection of my deliuey.

In his booke
vpon the 25.
Psalm.

a Whensoever any man turneth himselfe vnto God, all thinges utterly are forgiven him: let no man be doubtfull, least any thing happily be not forgiven.

a In his 59,
Serm. of the
words of the
Lord.

b Be ye followers of mee, as I am of Christ, &c. He neuer dared to say, be ye iustified of me, as I am of Christ, for no man is iust, but Christ iustifying: Whosoever is so bold to say, I doe iustifie thee, it followeth also that hee should say, I beleue in thee, which ought to be done to none of the holy ones: but to the holiest of all.

b In his 1,
booke, and
14, Chap. of
remission of
sinnes.

The first place, the Catholique faith, by Gods authority beleueth to be the kingdom of heauen: the second place, the same Catholique faith beleueth to be hel, where all Runnagates, & who soeuer is without the faith of Christ, shal tast euerlasting punishment, as for any third place, we utterly know none, neither shall we finde in the holy Scriptures, that there is any such.

In his 5, book
Hipognostichon.

In what state his own last day shal find each

Against Purgatorie,

In his 80.
Epistle to
Hezekias.

each man, in the same state, the last day of the world shall finde him : for such as euery man in the same day shall die : euen such in that day shall he be iudged.

To Peter the
Deacon, 3,
Chap.

Who so in this life shall not please God, shall in the life to come haue repentance for his sinnes, but pardon in the sight of God he shall not find, for although there shall be the prick of repentance, yet there shall be no amendment of his will.

a In his 49.
Treatise vpon
Iohn.

a Euery man shall die with his owne cause, & rise againe with his owne cause.

b In his 18,
Serm of the
words of the
Apostle.

b There be 2. habitations or dwelling places: the one in the fire euerlasting: & the other in the kingdom y neuer shall haue end.

c In his 54,
Epi. to Macedonius.

c There is no other place to correct our maners & condition, but only in this life, for after this life, euery man shall haue y, y he hath purchased vnto himself in this world.

d In his 10,
Booke, and
22, Chap. of
the Citty of
God.

d The victory is gotten in his name, that hath taken man vpon him, and hath liued without sinne, that in him, & through him, being the Priest & the sacrifice, remission and forgiveness of sinns should be obtained and giuen, that is to say, by the mediatur of God & man, that man Iesus Christ, by whō the purging of our sinns being made, we are reconciled vnto God. For men be not seperated from God but by sinnes, whereof

wherof the purging is not made, or which are not purged in this life, by our own vertue and strength, but by the mercy of God, by his pardon & clemency, and not by our owne power. For, the same small vertue and strength, that is called ours, is graunted, and giuen vnto vs by his goodnes.

My brethren, we haue Iesus Christ, the righteous, our aduocate with the Father, he is y^e propitiation or pardon for our sins. He that held this, neuer made heresie: He that held this, neuer made Schisme: For, wherof doe Schismes come? Hereof they come, when men say, wee are righteous: we do make holy the unholy: we do iustifie the wicked: we doe pray: we doe obtaine.

O vanity, selling vanity, to them that will heare vanity: and vaine are they that will beleue it.

Thou shalt not go hence, vntil thou haue paid the last farthing. Christes meaning is, that hee shall neuer come out: for that hee must euermore pay the last farthing, whiles he suffered everlasting punishment for his sins committed in this world.

He that dooth not obtayne forgiuenesse of his sinnes, whiles hee yet liueth in the body, dooth perish to God, & ceaseth to be, but he dooth remaine or abide to him selfe, vnto

*In his first
Treatise vpon
the Epist.
of Iohn.*

*In his Booke
of 50. Hom.*

*Hier. in his
1, Booke and
1, chap. vpon
the Lamen-
tation of Ie-
remy.*

*In his booke
vpon the 95,
of Esay.*

Against Purgatorie,

In his Booke
vpon the 9,
of Ecclesi.

unto euerlasting torments.

The dead hath no part in this world, nor in any worke vnder the sunne, &c.

The dead can ad nothing vnto the which they haue taken with them out of this life, for they can neither doo good nor sinne, neither increase in vertue, nor vice.

A sinner yet liuing, may be better then a righteous man that is dead, if hee will followe his vertues. And wherefore? for they that be aliue, may for feare of death, doo yet good deedes: but they that be dead, are able to adde nothing to that which they haue once bozne away out of this life with them.

Chris. in his
27, Homily,
vpon Gene.

The Theefe on the Crosse needed not so much as one day to repent himselfe: what speake I of one day? No, he needed not one houre: So great is the mercy of God toward vs.

In his 44. ho.
vpon Gene.

This thing onely I require of a sinner (sayth God) that he confesse his sinnes and leaue the same: afterward I lay no more punishment vpon his sinnes.

In his 2, Ser.
of Lazarus.

Prepare thy workes against the ende, make thy selfe ready to the way: If thou hast taken away any thing from any man, restore it againe, and say with Zachaeus: If I haue taken away any thing from any man,

man, I doe giue it him againe foure fold :
If thou be made an enemy to any man, be
reconciled vnto him agayne, before yee
come before the Iudge. Pay all thy debts
heere, that thou mayst without any feare,
or trouble of conscience, see that dreadfull
iudgement seate. Whyles we be yet here,
we haue a godly hope : but as soone as we
be once departed hence, it lyeth no more in
vs for to repent, nor for to wash away our
sinnes.

This is a plaine and a manifest doctrine
of Lazarus & Diues, by which is taught,
that after the departing of the soule from
the body, men can not by any meanes, or
prouisions, or by any pollices, bring pro-
fit, or commodity to them.

It is most certaine that the soules of the
righteous, being loosed from the flesh, are
receaued into the heauenly seates. And
that the very trueth it selfe testifieth, say-
ing, Where the corpes is, there the Ea-
gles will resort.

In what place, or state so euer a man
shall be found when hee dieth, in the same
state and degree, he shall remaine for euer.

I will stande bound in Gods behalfe, if
any of vs forsake his sinnes, with all his
heart, and make true promise vnto God,
that

*Iustinus Q.
60, to Ortho-
dofus.*

*Gregory in
his 4, Booke
of Dialoges,
and 25, Cha.*

*Olimpiodorus
in the 9, Cha.
of Ecclesia-
stes.*

*De B. Phi-
logonia.*

Against Purgatorie,

that hee will no more returne vnto them,
that then God shall require nothing else
vnto satisfaction.

*Polidorus of
the inuenti-
ons of things,
in his 8, book
and 1, Cha.*

Among the auncient Fathers, there is
eyther no mention at all, or very sildome,
yea, even vntill this day, the Grecians be-
lieued it not, for as long as there was no
care for Purgatory, no man sought after
pardons. (A cupstantiall reason.)

*Sylaeſter
Prierias in
his booke a-
gainſt Lu-
ther.*

Pardons are not known vnto vs by the
authoriety of the Scriptures: but by the
authoriety of the Church of Rome, and of
the Popes, which is greater then the au-
thority of the scriptures. (O blasphemous
mouth so to say.)

*Fisher B. of
Rocheſter, in
his booke a-
gainſt Lu-
ther.*

This I answer: It cannot wel appeare
from whom pardons first began. Among
the olde Doctours, and Fathers of the
Church, there was either no talke at all, or
very little talke of Purgatory: but as long
as purgatory was not cared for, there was
no man that sought for pardons. For the
whole price of pardons hangeth of Pur-
gatory: take away Purgatory, and what
shall we neede of pardons? Pardons be-
gan, when folke were a little afraide with
the paines of Purgatory. (Behold a Pur-
gatory fisher.)

Of pardons, little may be saide of cer-
tainty,

tainty, for the Scripture expressly sayeth nothing of them, touching that Christ said vnto Peter: Unto thee will I giue the Keyes, &c. We must vnderstand this authority with a corne of Salt. (Therefore certaine of the Popes pardons, that promise twenty thousand yeres, are foolish and superstitious.)

Iohn Maior
vpon the 4.
Sen. and 20.
distinction,
Quest. 2.

There is nothing in the Scriptures, lesse opened, or whereof the old Fathers haue lesse written, then pardons: of pardons, there is no mention.

Alphonfus
de Castro, in
his 8. booke,
of pardon.

In many of their bookes, there are cou-
tayned so many dayes and yeres of par-
don, that good mē meruaile that they could
euer come out, by the consent either of the
Pope, or of any other good man.

In the Tri-
pare worke
that is ioyned
with the coun-
sell of Late-
ran, the 3.
booke, and
8. Chap.

Rome giueth all thinges to them that
giue all things: All things at Rome will
passe for money,

Bernard of
Clunice in
Saturnia.

The deuising of pardons, is a godly
guile, a hurtlesse deceite, to the intent that
by a deuout kind of errour, the people may
be drawne to godlines.

Veselus
Schoole
Doctour.

Amongst vs in Rome, Churches,
Priests, Altars, Masses, Crownes, fire,
Incense, Prayers, and Heauen are set on
sale, yea, God him selfe among vs, may be
had for money.

The

101

Against Aparitions of soules.

*Budens in
Pandictu.*

The Popes Canons seeme not now, to guide mens liues: but if I may so say, they serue rather to make a banke, and to get money.

*Tho. Becket
in his Epist.
to the B. of
Mentze.*

Rome our mother is become an harlot: and for money, and reward, layeth her selfe to sale.

*a Bullinger
in the Reue-
lation.*

a If caput come of capio, which signifieth to take: then may Rome well be called so, which dooth nothing forsake.

If you decline capio capis, and to the grounds come. Her nets are large and can not misse, to catch both all and some.

Mantuan.

If we haue any thing from Rome, they be trifles. It receaueth our gold, and deceaueth vs, alas, onely money now there rayneth.

Chap. 24.

C Against Aparitions and appearing of soules, after they depart from the body.

Gen. 3, 10.

In the sweate of thy face, shalt thou eate thy bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

Deu, 18, 10,

Let none bee found among you, that maketh

after they depart hence.

fol. 121.

maketh his Sonne or his daughter to goe through the fire, or that vseth witchcrafte, or a regarder of times, or a marker of the flying of Fowles, or a Sorcerer.

Or a Charmer, or that counselleth with Spirites, or a Soothsayer, or that asketh counsell at the dead. verse, 11.

Nowe being dead, wherefore should I fast? Can I bring him againe any more? I shall goe to him: but he shal not returne to me. 1, Sam, 1, 3,
verse, 23,

Are not my dayes fewe? Let him cease and leaue off from mee, that I may take a little comfort. Iob, 10, 20,

Before I goe, and shal not returne, euen to the lande of darknesse, and shadowe of death. verse, 21.

So man sleepeeth & riseth not, for he shal not walke againe: nor be raised from his sleepe, till the Heauen be no more. Chap, 14, 12

And he knoweth not, if his sonne shalbe honourable, neyther shall hee vnderstande concerning them, whether they shall be of low degree. verse, 13.

They shall goe downe into the bottome of the Pitte: surely it shall lye together in the dust. Cha, 17, 19,

As the Clowde vanissheth and goeth away, so hee that goeth downe to the graue

Q. 1.

shall

*Against apparitions of Soules
shall come vp no more.*

verse, 10.

Hee shall returne no more to his house,
neither shall his place knowe him any
more.

Psal, 103, 5

The dayes of man are as Grass: as a
flower of the field, so flourish ye.

verse, 16,

For the winde goeth ouer it, and it is
gone: and the place therof shall knowe it
no more.

Esay, 8. 19.

And when they shall say vnto you, en-
quire at them that haue a spirite of diuina-
tion, and at the Soothsayers, which whis-
per and murmur: should not a people en-
quire at their God: from the liuing to the
dead.

verse, 20,

Chap, 65, 3,

To the lawe, and to the testimony. &c.

A people that prouoke me euer vnto my
face, that sacrificeth in Gardens, and burn-
eth incense vpon bricke.

verse, 4,

Which remaine among the graues, and
lodge in the desarts. &c.

Wild, 2, 1,

Our life is short and tedious: and in the
death of a man there is no recouerie, nei-
ther was any knowne that hath returned
from the graue.

Chap, 3, 1,

The soules of the righteous, are in the
hands of God, and no torment shall touch
them.

Ecc, 38, 2.

Take no heauinesse to heart, drive it
away

after they depart hence.

fol. 122.

away, and remember the last end.

Forget it not, for there is no turning verse, 21;
again: thou shalt do him no good, but
hurt thy selfe.

Seing the dead is at rest, let his remem- verse, 23.
braunce rest: and comfort thy selfe againe
for him, when his spirit is departed from
him.

But God sayde vnto him, O foole, thy Luke, 12, 20
night will they fetch away thy soule from
thee.

And he sayd. Nay Father Abraham, but Chap, 19, 30
if one come vnto them from the dead, they
will amend theyr liues.

Then he said vnto him: If they heare verse, 31.
not Moses and the Prophets: neither wil
they be perswaded, though one rise from
the dead againe.

And they stoned Stephen, who called Acts, 7, 59,
on God and saide, Lord Iesus receiue my
spirit.

And no meruaile, for sathan himselfe is 2 Co, 11, 14
transformed into an Angell of light.

I would not brethren haue you ignorant 1, The, 4, 13
concerning them which are a sleepe, that
ye sorrow not, euē as other which haue
no hope.

And when he was come out of the shyp, Mark, 5, 2,
there met him incontinently out of the
Q 2. graues,

Against apparitions of Soules
Graues, a man which had an uncleane
spirit.

verse, 3,

Who had his abiding among y^e graues,
and no man could binde him, no, not with
chaynes.

The Doctours.

*Tertullian
in his booke
of the soule.*

God forbid that we should beleue, that
the soule of any Saint, much lesse of a
Prophet, hath beene fetched vp by the de-
uill, being taught that Sathan himselfe is
transformed into an Angell of light, much
more into a man of light: and that he shall
also affirme himselfe to be God, & worke
wonderfull signes, for to subuert even the
very elect, if it were possible.

But although the vertue of God, hath
called againe certaine Soules into theyr
bodies, for to teach vs that he might doe it
by his owne right: It shal not therfore be
communicated, or graunted vnto the con-
fidence & boldnes of Magicians, or Sor-
cerers, and vnto the deceitfulnesse of drea-
mes, & lyings of Poets: but when in the
examples of the resurrection, the vertue
or power of God, dooth bring againe the
very soules into their bodies. It is shewed
with a whole and full trueth, and which
can be touched and handled, that is a shape
or forme of veritie, or that it is a true and
an

after they depart hence.

fol. 123.

an unfaigned shape or forme: so that thou mayst iudge that all fetching vp, & appearing of the deade without bodie, is meere illusions and deceitfulnesse.

The spirite of Samuell, which the wo-
man Sorcerer raised vp to Saule, was
not the soule of Samuell, but the deuill,
which appeared in Samuels likenes, for
to deceiue Saule.

*August. to
Symplician
3. question.*

You ought to knowe this, that euery na-
tion asketh counsell at theyr owne Gods,
and enquireth of the dead, for the health of
the quicke: but God hath giuen you the
Law for your helpe.

*Hierom vpo
the 8. Chap.
of Ieremy.*

The soule that is departed from the bo-
dy, can not wander in these countries, or
Regions. For the soules of the righteous
are in the hands of God: & also the soules
of the chyldren, for they haue not sinned.
And that the soules of sinners are strait
wayes after theyr departure, led away, it
is made manifest by the ritch man, and
Lazarus.

*Chris. in his
29. Homely
vpon the 8.
of Math.*

But the Lord dooth also say in an other
place. This day will they fetch away a-
gain thy soule fro thee. Therfore the soule
after that it is once gone fro the body can-
not wander here amongst vs, & not with-
out a good cause, for if they y goe in a iour-

Against apparitions of Soules

ney, if they chaunce to come into some vnknowne countries, can not tell whether to goe, except they haue a guide: how much more shall the soles being departed from the body, when she entred into a lyfe and way, that is altogether newe vnto her, be vncertayne and ignoraunt, whether shee may goe, except she get a guide:

It may be proued by many places of scripture, that the soules of the righteous men, doe not wander heere after theyr death. For Stephen saith: Lord, receiue my spirit, & Paul did desire to be loosed, & to be with Christ. The scripture also doth say of the Patriarch, & he was layd to his Fathers, being dead in good age. And that the soules of sinners can not abide heere, neither heare the rich what hee saith, mark and weigh what hee doth aske and not obtaine. If the soules of men might be conuersant heere: hee would haue come himselfe, as his desire was, & certifie his Brethren of the torments of hell.

By the which place of the Scripture, this is also most manifest and plaine, that the soules, after they be gone out of theyr bodies, are led into a certaine place, from whence, they come not againe at theyr owne will and pleasure, but doe tary there
for

after they depart hence.

fol. 124

for the dreadfull day of iudgement.

Howe shall they perswade me, or make me to beleue, that the soules of vnsported men, do worke with them: shal it because that thou hast some times heard them that be possessed with deuils, cry out and say, I am the soule of such a one: but this saying doth also proceed & come of the fraude and deceitfulness of the deuill. For, it is not the soule of the dead that speaketh such things: but the deuill doth faine & counterfeit them, that he may deceiue and beguile them that heare.

These ought to be taken as olde wiues fables, the wordes of lyers, & fray bugs of chyl dren: neither can the soule, beeing departed from the body, walke in the earth.

*In his fourth
Serm. of Di-
ues and La-
zarus.*

That thou mayest also abundantlie, and fully knowe, that the Doctrine of the Scriptures, & of the Prophets, is of more weight and authority, then if they that be rayled againe from death, should shewe any thing, consider this with thy selfe, that who soeuer is deade, is a seruant: But what soeuer the scripture doth speak, the Lord hath spoken it. Therefore, though a deade man shoulde rise againe, or an Angell come downe from heauen: wee must chiefly and aboue all thinges, beleue the scrip-

Against apparitions of Soules
Scriptures. For the Maister of the An-
gels, and the Lord, both of the liuing and
the dead, hath made them.

And if God had knowne that the dead,
beeing raised againe, might haue profited
the liuing: hee that hath done all thinges
for our profite, woulde not haue left the
same vndone. And if it were that the deade
should oftentimes rise againe, men would
also dispise the same, and set naught by it
now a dayes.

Let vs not seeke to heare those of the
dead, that the holy Scriptures do teach vs
most plainly, least by the processe of time,
the deuill should haue set forth pernicious
doctrines, and also least the word of God,
should haue come into contempt. For in
steed of good spirits, the deuill would haue
appeared for euery trifle vnto men, and
would haue transformed himselfe into the
Soules departed: for to bring euery day
new Revelations, or he should haue made
as though he had raised some of the dead,
by false and deceitfull illusions, or hee
should haue turned away some men from
the true Fayth, which woulde haue made
folke to belceue, that they had beene deade,
and raised vp againe, and so he would haue
made them to say, what soeuer it had
pleased

after they depart hence.

fol. 125.

pleased him.

Whereby it should haue come to passe, that the holy Scriptures should haue been vtterly despised, and that men would only haue giuen credite to such Reuelations as we doe see by experience nowe at this day. And so men could not haue discerned, or knowne the true Reuelations of God, from the Reuelations of the deuill.

And therefore God would not teach vs by the dead, but by his holy Scriptures, and by the ministry of lyuing men: of whom also he bad vs to beware, that they doe not set forth vnto vs, one thing for another, and deceaue vs.

Let Iulianus shewe and proue where the holy Apostles haue taught vs, that we must lay about the Sepulchers or graues and seeke for the visions or appearings of the dead, that is to say, dreames.

*Cyrrill in his
10. Booke a-
gainst Iuli-
anus.*

But he cannot doe it, for he is deceaued and seduced in it, yea, the good man did not perceauie nor vnderstande, that hee did in this thing, rather condemne the abhominable Superstition of the Greekes, then any Superstition that hee can finde in vs. For, neyther the Iewes, nor wee after them, following the sacred & holy Lawes, be wont to enquire and seeke for visions,
by

Against apparitions of Soules

by dreames, nor to take pleasure, as little Infants, with sundry and diuers appearings: but contrariwise, we doe hate them that teach such things: for the law of God speaketh of them in Deuteronomie, xiii. Chapter, after this manner. If there arise among you a Prophet, or a dreamer of dreames, &c. We haue then a commaundement, to withdrawe our selues from dreames: but these thinges are pleasant & acceptable vnto them that serue deuils, and seeme vnto them both great and worthy to be obserued, with all dilligence.

It is most certaine, that when they gaue them selues to serue deuils, they did sleepe in the Graues, and went after dreames and Southsaying, behauing them selues after the manner of Sorcerers.

*Lactantius
in his second
booke and 1,
Chap. of his
Institutions.
a Theophi-
last vpon the
6, of Luke.*

The rude ignorant people thinke that mens soules walke about the Graue, and reliques of their bodies.

a There be such now a dayes, which are wont to say, who hath scene what is done in hell: who euer came to bring vs word: But let them heare what Abraham saith: For if we doe not beleue the Scriptures, wee should not beleue them neither, that should come from hell. The Iewes haue well declared the same, which because that they

after they depart hence.

fol. 126

they beleueed not the Scriptures, would in no wise beleue them that were rayled againe from the dead : but would haue slaine Lazarus that was rayled agayne. And although many were rayled againe from death, after that Christ was crucified : yet did they not let therefore to persecute most cruelly the Apostles afterward.

If it had bene profitable for the faith, that the dead had oftentimes appeared vnto the liuing, the Lord would haue done it often. But now there is nothing so profitable, as the dilligent searching out of the Scriptures. The deuill also can counterfet falsely, and in outward appearance, the resurrection of the dead, for to seduce and deceaue the ignorant and foolish, and for to sowe pernicious and deuillish doctrines according to his mallice.

But they can haue no illusions that search the Scriptures as it behoueth, for they be the candle, which if it shineth and giue light once, the Theefe is taken and manifested. Wee must then beleue the Scriptures, and not care for the rayling or wandring vp againe of the dead soules.

• Chap.

Christ is onely our mediator

Chap. 25.

Christ is only our mediatur and intercessour, to God the Father.

Mat. 11, 28.

Come vnto mee, all that are weary and laden, and I wil ease you.

Luke, 3, 22.

And there was a voyce from heauen, saying. Thou art my beloued Sonne, in thee I am well pleased.

Iohn, 10, 1.

Verily, verily, I say vnto you : He that entreteth not in by the doore, into the sheepefold, but climeth vp an other way, hee is a theefe and a robber.

verse, 6,

I am the doore, by me if any man enter in, he shal be saued : and shall goe in & out, and finde pasture.

Chap. 17, 9.

Iesus sayde vnto him : I am the way, and the truth, and the life. No man cometh vnto the Father, but by me.

Cha. 19, 23.

Verily, verily, I say vnto you : Whatsoeuer ye shal aske the father in my name, he will giue it you.

Rom. 8, 32.

If god be on our side, who can be against vs ? Who spared not his owne sonne, but gaue him for vs all to death : how shall he not with him giue vs all things also ?

verse, 34,

Who shall condemne ? It is Christ which is dead, yea, rather which is risen againe,

Christ is onely our mediator. fol.127.

againē, who is also at the right hand of God, and maketh request and intercession for vs.

Whosoever shal call on the name of the Lord, shall be saued. Chap. 10, 13

We are of him in Christ Iesus, who of God, is made vnto vs, wisdom, & righteousness, & sanctification, and redemption. 1, Cor. 1, 30.

There is one God, and one mediator, betwene God and man: which is the man Christ Iesus. 1, Tim. 2, 5.

This man because he endureth for euer, hath an euerlasting Priesthooe. Heb. 7, 24.

Wherefore he is able also perfectly to saue them that com vnto God by him, seeing he euer liueth, to make intercession for them. verse, 25,

My Babes, these things write I vnto you, that ye sinne not: And if any man sin, we haue an aduocate with the Father, Iesus Christ the iust. 1, Iohn, 2, 1.

And hee is the reconciliation for our sins: and not for ours onely: but also for the sinnes of the whole world. verse, 2.

The Doctours.

Christ is our mouth, wherby we speake vnto the Father: our eyes, wherby we see the Father: our right hand, where by wee offer our selues vnto the Father, without whose intercession, neyther wee,
nor

Ambrose in his Booke of Isaack, and of the soule,

Christ is onely our mediator.

nor all the Saints haue ought to doe with God.

*In his Booke
vpon the 1,
Chap. to the
Romaines.*

Men through shame, vse accustomably euery where this miserable excuse, why they neglect to come vnto God, saying, that by them wee goe vnto God, as by the noble men we come vnto a King. Well sayd: is there any man so mad, or so vnmindfull of his health, to giue vnto a noble man the honour due vnto the King onely: for that if any in such sort behaue themselves, they are iustly condemned as guilty of treason. And shal these men not think them guilty, which giue the honour of the name of God vnto a creature: and forsake their Lord, doe worship their fellowe seruants, as though there were any thing greater then God, to whom a man might doe seruice.

For therfore also doe we go vnto a King, by Tribunes and Noble men, because the King is also a man, and knoweth not to whom to committe the publique weale. But to obtaine Gods fauour (from whom vndoubtedly nothing is hidden, for he knoweth what is meet for euery man to haue) we haue no need of an aduocate, or spokeman, but a deuout mind. For wheresoeuer such a one speaketh vnto God, God will
answ.

Christ is onely our mediator. fol.128.

answered him.

Wee haue all thinges in Christ, if thou desire to be cured of thy wounds, he is thy Physician : if thou bee greued with thy sinnes, hee is thy righteousnesse : if thou lack helpe, he is thy strength : if thou feare death, he is thy life : if thou be in darknes, he is thy light : if thou wilt goe to heauen, hee is thy way : if thou seeke meate, hee is thy nourishment.

In his fourth Booke vpon Luke.

Hee being such a man, did not say : We haue an aduocate with the Father : but if any doe sinne, wee haue an aduocate with the Father. He sayde not, ye haue me for your aduocate : But brethren, we haue an aduocate with the Father, Iesus Christ the righteous, and he is the satisfaction for our sinnes.

Aug. in his 1, Treatise vpo the Epi. of Iohn.

He that hath holden this, hath committed no heresie : hee that hath holden this, hath committed no Schisme.

He sayde not, ye haue, neyther ye haue me : neither sayd hee, ye haue Christ : but he put Christ, and not him selfe, and sayd : we haue, not ye haue : hee had rather put him selfe in the number of sinners, that he might haue Christ his aduocate, then put him selfe an aduocate, where as Christ should bee the aduocate, and to bee found among

Christ is onely our mediator.

among the proud men, which shal be damned.

In his Enchiridion vnto Laurence the 32, Chap.

Wee are reconciled and brought in fauour againe with God, through Christ, which is the mediatur, that of enemies we might be made sonnes.

In his 119, Cha. of the same booke.

Neither should we be deliuered through him, as onely the mediatur of God and man, Christ Iesus, if hee were not also God. But when Adam was made, that is to wit, a right man, hee needed no mediatur: but when as sinnes did seperate and sunder mankind farre from God, we must be brought in fauour againe with God, by a mediatur, and a meane, which was onely borne without sinne, liued & was slaine, vnto the rising againe of the flesh, and to everlasting life.

Vpon the 94. Psalm.

If thou desirest for the Priest, hee is aboue in heauen, where hee maketh intercession for thee, which vpon the earth died for thee.

In his third booke of free will.

Wee are not comanded to goe vnto the creatures, that we may blesse, or obtayne bleffulnesse: but vnto the Creatour, of whom, if we be otherwise perswaded then the matter is, or then it behoueth wee are deceaued, with a most pernitiuous errour.

Christian men doe pray one for an other

Christ is onely our mediator. fol. 129.

in their prayers: but he for whom no man doth pray, but hee for all men, is the onelie and true Mediatour.

In his second booke and 8. chap against Parmenian.

Is he farre from thee, that thou needest to goe to some place? God is not shut vp in a place, but is alwaies at hand: and hee that is not included, and sparr'd vp in a place, is holden with fayth. For if thou wilt aske a man any thing, thou dost enquire what he doth, & hee hearing, pretendeth sleep, or is not at leysure, or surely the seruant will not answer. But with God thou needest none of all these: but whersoever thou art, or callest for helpe of him, he will heare thee. Thou needest no Porter, no mediatour or goer betwene, or seruant, but say, God haue mercy vpon me.

Chrif. in his 12. Hom. of the woman of Canany.

Tell me, O woman, sith thou art a wicked and a sinfull woman, howe durst thou goe vnto him? I know (saith she) what I doe: beholde the wisdom of the woman, she praieeth not vnto James, shee entreteth not Iohn, shee goeth not vnto Peter, shee did not get herselfe to the companie of the Apostles, shee sought for no Mediatour: but for all these thinges, shee tooke repentance for her companion, which did fulfill the roome and place of an aduocate, and so she did goe to the highest fountaine.

In the same Homely.

R. 1,

Alle

Christ is onely our mediator.

*In his Hom.
of going for-
ward of the
Gospell.*

We haue no neede of Aduocates with god, nor of any running or gadding about, for to speake faire vnto other. For, although thou be alone, and without anie aduocate, and pray vnto God by thy selfe, thou shalt obtaine thy petitions. For God dooth not so easily heare vs, when other prayeth for vs, as when wee pray our selues, although wee be full of much euill, and vnrightheousnes.

*In his second
Hom. to the
people of
Antioch.*

*a Cyrill in his
II. Booke
vpon Iohn.*

Thou seest how that Christ denied and put her backe, when other men prayed for her: but as soone as shee praying, cried for her boone and gift, he graunted it.

Christ is made vnto thee all things, hee is thy table, thy cloathing, thy house, thy head, thy roote, and thy mouth.

a He put to it (in my name) to shew that he was a Mediatour, and a graunter, and a giuer with GOD, for there is none that can come vnto the father, but through the sonne, by whom wee haue leading to the Father, in spirite, as it is written. Therefore, hee calleth himselfe the Hauē, and the way, for he sayth: No man commeth vnto the Father, but through me.

*In his booke
vpon the I.
of Esay.*

We must pray in the name of our Sauiour, if we will be heard of the Father.

a The sonne of god prayeth for vs, prayeth
eth

Christ is onely our mediator. fol. 130.

eth in vs, and is prayed of vs : hee prayeth
for vs as an aduocate, & euerlasting priest:
he prayeth in vs, as our head, he is prayed
of vs, as our God.

a Beda vpon
the Epiſt. to
the Ephe. 2.
Chap.

Chap. 26.

Christ is our Mediatour and Interceſſour
in both natures (that is) as he is God and
man in one person. And not according to
his humane nature onely, as the Papistes
affirme in the 3. Booke, and 19.

Distinction. &c.

BEhold, a virgine ſhalbe with childe,
and ſhal beare a ſonne, & they ſhal call
his name Emanuell, which is by in-
terpretation, God with vs.

Math, 1, 23.

Come vnto mee, all yee that are wearie,
and laden : and I will eaſe you.

Cha, 11, 28,

Then Simon Peter answered and ſaid:
Thou art Chriſt, the ſonne of the liuing
God.

Cha, 16, 16

Then there was a voice from Heauen,
ſaying : This is my beloued Sonne, in
whom I am well pleaſed, heare him.

Mark, 1, 11,

And the word was made fleſh, & dwelt
among vs (and we ſawe the glorie there-
of, as the glorie of the only begotten ſonne

Ioh, 1, 14,

R 2.

of

Christ is our mediator

of the Father) full of grace and truth.

Chap, 3, 13, No man ascended vp to Heauen, but hee that hath descended fro Heauen: the sonne of man which is in Heauen.

Chap, 6, 63, And we beleue and knowe that thou art the Christ, the sonne of the liuing God.

Chap, 14, Beleue in God: and beleue in me.

Chap. 5, 17 My father worketh hitherto, & I work.

uerse, 18. Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabaoth day: but saide also that God was his father, and made himselfe equall with God.

Chap, 11, 25 I am the resurrection & the life: hee that beleueth in me, shall neuer die. Beleuest thou this? She said vnto him, yea Lord, I beleue that thou art the Christ, the sonne of God which should come into the world.

Cha, 14, 6, I am the way, & the trueth and the life, No man cometh vnto the father, but by me.

Cha, 16, 23. Verily, verily, I say vnto you: Whatsoeuer ye shall aske the Father in my name, he will giue it you.

Cha, 20, 28, Thou art my Lord, and my God.

uerse, 31 These things are written, that ye might beleue, that Iesus is the Christ the sonne of God: and that in beleeuing, yee might haue life through his name.

Take

Take heede vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerséeers, to feede the Church of God: which he hath purchased with his owne blood. Acts, 20, 28,

Whom God hath set forth to be a reconciliation through fayth in his blood, to declare his righteousnesse by the forgiveness of the sinnes that are passed, through the patience of God. Rom, 3, 25,

It is one God, who shall iustifie circumcision of Faith, & vncircumcision through Faith.

Abraham belceued GOD, and it was counted to him for righteousnesse. Chap, 4, 3,

For if when we were enemies, we were reconciled to GOD by the death of his sonne, much more being reconciled, wee shall be saued by his life. Chap, 5, 10,

The lawe of the spirite of life, which is in Christ Iesus, hath freed mee from the law of sinne and death. Chap, 8, 2,

Of whom are the fathers, and of whom concerning the fleshe, Christ came, who is God ouer all, blessed for euer. Amen. Chap, 9, 5,

God was in Christ, and reconciled the worlde to himselfe, not imputing theyr sinnes vnto them, and hath committed to vs the word of reconciliation. 1, Cor, 5, 9,

Christ is our mediator

Philip, 2,

Let the same minde be in you, that was euen in Christ Iesus, who being in the forme of God: thought it no robbery to be equall with God.

verse, 7,

But he made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in shape, as a man.

Colof, 1, 14

In whom we haue redemption through his blood, that is, the forgiveness of sinnes.

verse, 15,

Who is the Image of the invisible god, the first borne of euery creature.

verse, 19,

It pleased the Father that in him should all fulnesse dwell.

verse, 20,

And by him to reconcile all thinges vnto himselfe, and to sette at peace through the blood of his Crosse, both the thinges in earth, and the thinges in heauen.

Chap, 2, 9,

For in him dwelleth all the fulnesse of the god-head bodily.

1, Tim, 2, 5,

There is one God, and one mediator, betweene god and man, which is the man Christ Iesus.

Hebr, 1, 3,

Who being the brightnes of the glory, and the ingraued forme of his person, and bearing vp all thinges by his almightie word, hath by himselfe purged our sinnes, and sitteth at the right hande of his maiestie, in the highest places.

Seeing

Seeing then that wee haue a great hie Chap, 4, 14,
Priest, which is entered into heauen, euen
Jesus the sonne of god: Let vs holde fast
our profession.

Though he were the son, yet learned hee Chap, 5, 8,
obedience by the things which he suffered.

And being consecrate, was made the verse, 9,
author of eternall saluation vnto all them
that obey him.

The Doctours.

WE must not deuide the two natures *Iustinus*
of Christ in one person, but attri- *Mar. in his*
bute simplie to the person, the office of our *3. Booke*
redemption and mediation, seeing Christ *folio. 16.*
being man, when hee liued innocentlie
without sin, then hee suffered a voluntary
death. &c. But in as much as he was god,
he restored both that which he had bought
and deliuered, as also he conquered and de-
stroyed death.

When Christ suffered death in his flesh *Epiphanius*
vpon the Crosse, the god-head & manhood *folio. 433.*
were together, but his god head dyd not
suffer, that we might be iustified not only
in his flethe, but also in his diuinitie, and
that wee might bee saued both in his god-
head and manhood together.

In his booke
to Ancora-
tus.

Christ is our mediator

For the mediator of God & man is thus,
being God and made man, not hauing al-
tered or changed his nature, but according
to both of them hee is mediator, for both
God and man, the mediator of God and
men, the true house of G D D, the holie
Priesthoode, the giuer of the holy Ghost,
who doth regenerate and renew againe all
things to God.

Augu. vpon
the 134 psal.

He shewed himselfe in such sort vnto me,
that he sent euen from heauen, the breade,
and his sonne equall to himselfe, which is
that, that he gaue himselfe, him to be made
man, and to be slaine for men, that thou
shouldest taste by this what thou art, and
what thou art not. For it was very requi-
site for thee to taste the gentlenes of God,
for it was farre from thee & too hie, and thy
selfe was too to abiect, and lying in the
grounde, the mediator was sent in thys
great separation. Thou, O man, couldest
not come to God, vntill God became man,
that thou being a man, maiest come to a
man. And he was made mediator of God
and men, the man Christ Iesus. But if he
had beene man onely, in following that
which thou art, thou shouldest neuer at-
taine to come vnto God: if hee had beene
God onely, not being able to comprehend
that

that which thou art not, thou shouldest neuer attaine vnto him. God was made man that thou following the man, which thing thou mayst doe, mightest come vnto God, to whom thou couldest not come.

One mediatur betwene God & man, &c. For he was God with his Father, and he was man with men. The manhoode is no mediatur, without the Godhead. The God is no mediatur, without the manhood. Behold the mediatur, the diuinity without the humanity, is no mediatur: the humanity without the diuinity, is no mediatur.

In his Hom. of Sheepe, the 12, Cha.

Wee could neuer haue bene deliuered by that one onely mediatur of God and men, the man Christ Iesus, vlesse he had bene God also.

In his Enchiridion to Laurence, the 108, Chap.

That he is the mediatur of God, and men, the man Christ Iesus, that is, not without his Godhead, for because he was a man in God, and God in man, that hee might bee of them both mediatur, and might reconcile both in him selfe, hee first did this.

Amb. vpon the 1, Tim. and 2, Cha.

Christ Iesus is mediatur betwene God and man, not onely because hee hath reconciled man vnto God, but also because hee is naturally and substantially, both God

Cyrril in his 12, Booke, & 10, Chap. of Treasure.

Christ is our mediator

God and man in one person. And after this maner God hath reconciled vs to him selfe. For otherwise, how could S. Paule say, that there is one Mediatour, Christ Iesus. But it shall not be farre from the purpose, to touch the meane or manner thereof. Therefore in as much as there be two, which the middle doth ioyne together, so is necessarily touched of them both: and so those thinges which be diuers, be conioyned and knitte together by the middle: but Christ is Mediatour betweene God and man, because in him alone, God and man are vnited and conioyned. He is not for all that some third thing, besides God and man: but true God and true man, for he is our peace.

*Chrysost. on
the 1, Tim.
& 2, Cha.*

But the Mediatour ought to be ioyned by society of them both, of whom, hee is mediatour, for it is the part of a mediator, to be a partaker of them both, of whom he is a mediatour. But if it happen that he is not by society, and be seperated from the other, hee can not be called mediatour. Therefore, except he be like to his Fathers nature, truly, he is not mediatour, for hee is seperated from the substance of his Father: for as he hath taken vpon him selfe, the shape of a man when hee came into the world,

woulde : so likewise hee left not the substance of God, because he came from god. For because he was the mediatur of two natures, it behoued him to be pertaker of them both. And as hee was made man, so he was god also : but a pure man, could neuer bee made mediatur, for it was requisite that such a mediatur should speake with God. God also alone, could not bee mediatur, for those, for whom hee should be mediatur, should neuer haue been able to receaue him, &c.

The mediator could not be by no means, if he had not a common nature of Diuinity with the Father : and a common substance of body and soule with men. Christ Iesus a man, is the true mediator of men, him, of whom hee had both of the Father, the forme or Image of god naturally, by the which hee should saue, partly hee tooke the shape of a Seruant out of the virgine Mary, whom hee should saue in vs. For the man could neuer retaine the grace of saluation from god, if the communion of diuine and humane nature should not abide in the very person of Christ, hee alone, in whom be two natures vnseperable, and which can not be cut a sunder, one person of both natures. And as our sayth dooth shew

Fulgentius,
writing to
Donatus.

Christ is our mediator

*Damascene
in his third
Booke and
15, Chap.*

shew truly two natures in Christ, so it be-
meth altogether two persons in him, &c.
The Godhead (of Christ) did worke di-
uine & heavenly signes and miracles. But
the flesh (of Christ) did worke small and
vase miracles, but not without the divini-
ty, for the Godhead was ioyned with the
flesh which did suffer. The Godhead re-
maining impassible, bringing to passe and
finishing healthfull passions.

Athanasius.

Sith the worde could not die, hee tooke
upon him selfe a body, which might die.

*Hierom so
Damascus.*

Christ did suffer according to that, that
might suffer, and not according vnto that
substance which he tooke: but according to
that which was taken.

*Bernard in
his 3, Serm,
of the Annun-
ciation of our
Lady.*

This Christ Iesus therfore, is the true
and faithfull mediatur, as in one person of
God & man, he hath coupled the substance
by an unspeakeable miracle: so in the re-
conciliation, following the counsell of the
highest, hath not forsaken the meane Ju-
stice, giuing to both which was needefull,
honour to God, and mercy to man, &c.

*Theophi. Ep-
on the 1, of
Tim and 2,
Chap.*

That the mediatur should be the sonne
of God, it was requisite, for because hee
should bee the reconciliation, and a perfite
mediatur, for hee is a mediatur of two,
for hee putteth him selfe as a meane, or
muddle

middle thing, to ioyne contrary things together. Therefore he is the sonne of God, and mediatur of men, for hee is partaker of both natures, that is to say, diuine and humane, and ioyned them together in one person.

In no wise therfore, as he was pure and simple God, was our mediatur and intercessour: for then no man could haue conceaued and beheld him: neither in no wise as hee was man simply or alone, could bee our intercessour, for that hee must speake vnto God the Father for vs.

It may be sayd that Christ is a mediator according to both natures, that is to say, as touching his Godhead and manhood, in as much as hee is God and man: for because that hee is a mediator, ought to take part of both natures. And these are God and man, &c.

Thomas of Aquine vpo the first to Tim. the 2, Chap.

It behoued that the Sonne of God should become for vs Emanuel, that is, God with vs: and that in this sort, that by naturall ioyning, his Godhead and nature of man might grow into one together: otherwise, neyther could the neerenes be neere enough, nor alliance strong enough, for vs to hope by, that God dwelleth with vs. So great was the disagreement betwene

Maist. Iohn Calvin, in his Institution, the 2, booke, 12, Chap.

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twene our filthinesse, and the most pure cleanness of god. Although man had stood vndefiled without any spot, yet was his estate too base to attaine to god without a mediator.

It was no meane thing that the mediator had to doe, that is, so to restore vs into the fauour of god, as to make vs of the children of men, the children of god: of the heires of hell, the heires of the kingdome of heauen. Who could doe that, vlesse the sonne of god were made also the sonne of man, & so take ours vpon him, to conceaue his vnto vs, & to make that ours by grace, which was his by nature?

Therefore it was for the same cause very profitable, that hee which should be our mediator & redeemer, should be both very god and very man. It was his office to swallow vp death: who could doe that, but life it selfe? It was his office to ouercome sinne: who could doe that but righteousness it selfe? It was his office, to vanquish the powers of the world, and of the ayre: who could doe that, but a power aboue both world & aire? Now in whose possession is life, or righteousness, or the Empire and power of Heauen: but in Gods alone? Therefore the most mercifull god, in the person

person of his onely begotten sonne, made him selfe our mediatur & redeemer, when his will was to haue redeemed: forasmuch as therefore, neyther being onely god, hee could feele death, nor being onely man, he could ouercome death: he coupled the nature of man, with the nature of god, that he might yeele the one subiect to death, to satisfie for sinnes: and by the power of the other, he might wastle with Death, and get the victory for vs.

The Scriptures speake of Christ so, as sometime they giue vnto him those things that ought singularly to be referred to his manhood, & sometime those things that doe peculiarly belong to his godhead, & sometime those thinges that doe comprehend both natures, & doe agree with neyther of them seuerally: And this conioyning of the two natures that are in Christ, they do with such religiousnes expresse, that sometime they doe put them in common together, which figure is among the olde Authors, called communicating of properties.

*In the 14.
chap. of the
same booke.*

Let this therfore be vnto vs, the Key of right vnderstanding, that such thinges as belong to the office of the mediatur, are not spoken simply, of the nature of God, nor of the nature of man,

It

Christ is our mediator

It is wonderfull, how much the vnkn-
full, yea, some time the learned are con-
fused with such formes of speach, whil-
they see spoken by Christ, which doe wel
agree, neyther with his godhead, nor with
his manhode, because they consider not
that they doe agree with his person, wher-
in he is shewed both God & man, and with
the office of a Mediatour.

Theodore
Beza Vezeli-
us in his
Booke of
Questions,
and answers.

We must haue an eye to both Christes
natures, as wee ought to haue, not seue-
rally by them selues, as these troublers of
the Church are wont to doe, but ioyntly
together as they bee vnited into one selfe
same person. Christ then as hee is one, is
a meane: because that he is God, so is hee
also man, and therefore inferiour to God
the Father in some respect, namely, by
reason of the shape of a seruant, which hee
hath taken vnto him. And as he is man, so
is he also God, and therefore higher than
the Angels, and much higher then man,
howbeit, but in some certayne respect,
namely, by reason of the shape of God,
which taketh the manhood vnto it, so is hee
a meane, as in respect of both his natures,
knit together in personall vniou, and not
a meane in any of them both considered
by it selfe alone, for there are in Christ
two

two seuerall thinges, but not two seuerall parties.

Therefore in this worke of Mediation, some doings are attributed to the whole person of Christ, (that is to say, to bothe his natures, working together) some to his god-head, seuerallie by it selfe, and some to his manhood, seuerally by it selfe: but to conclude, neyther of both his natures hath the mediato^rshippe by it selfe alone.

Therefore put the case (which thing is most true) that Christ maketh intercession for vs to the Father, euen in his god-head vnited to the manhood, which he tooke vnto it: yet shall it not followe, that hee maketh intercession to himselfe, seeing that the Father is one, and the Sonne is another, in seueral persons throug^hly distinct, albeit, that the Father, and the Sonne, bee bothe one thing, and one G O D, if the essence of them be considered without they^r persons. For like as in Christ incarnate, there be seuerall thinges, and not seuerall persons, so in the god-head, there be seuerall persons, but not seuerall things.

The Scripture speaketh by diuers manner, of the other person in the god-head:

S. I.

First

Nicholas
Hemmingius
in his Enchi-
ridion.

Christ is our mediator

First of all by a figure called Synecdoche when wee doe attribute vnto the humanitie, that which belongeth vnto the whole person, as for example: The seed of the Woman, shall bruse the Serpents heade: And contrariwise, when wee doe attribute vnto the God-head, that which also belongeth vnto the whole person, as when the Prophet Jeremy saith, that Iehoua is our iustifier: for Iehoua is the name of the diuine essence. Secondly, some be attributed by communication of a proper forme of speaking, but in Concreto as the Logicians terme it. But that these things may be properly vnderstood: wee must see first of all what is Idioma, or proprietie of speech: then what is communication of a proper forme of speaking: last of all, why this manner of speaking is onely receiued in Concreto.

Idioma, is a property, proper to one nature, as in a man: the Idioma or proprietie of the mind, is to vnderstand, to reason, to thinke: the proprietie of the body, is to be touched, to be holden. &c. The communicating of the Idiomata is: when the Idiomata, that is to say, the properties of one nature are attributed vnto the other, Inconcreto, or else the communicating

ting of Idiomata, is a predication, where-
in the propertie proper to our nature, is at-
tributed in Concreto, for the union of the
substance.

And that this is made onely in Concre-
to, thys is the reason Abstracta, as the
Logicians call it, doo signifie the natures
and formes considered by them selues,
as the God-head and Diuine nature: the
manhoode and humane nature, but the
Concreto dooth signifie the subiect with
the nature and the forme, as Homo a
man, dooth not signifie the humanity on-
lie, but all that wherein the soule and the
bodie are: Therefore the person is vn-
derstoode in Concreto, but the nature in
Abstracto.

Therefore when we speake of the sonne
of God, the communication of that pro-
per speeche, is a certaine forme or man-
ner of speech, wherein the properties of
one nature, are attributed vnto the other
nature, for the union of natures.

In Christ, the propertie of his Diuine
nature is, to be almightie, creatour, sear-
cher of the reynes. &c. Contrariwise, the
property of his humane nature, is to eate,
to drinke, to be bounde, to be sadde, to bee
crucified, to die,

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But that these properties of sundry natures, are common in Concretis, as this: The Sonne of Marie is almightie, is a Creatour, is the searcher of the reynes, God eateth, drinketh, is wearie, is sad, is crucified, is dead. So the word is man, God is man, Christ is god, God is borne of the Virgine, God hath gotten to himselfe the Church by his blood. These propositions be therefore true, because the natures, diuine and humane, be united together, by a coniunction of natures in one person.

Some things be so attributed vnto the person of Christ, that by themselves, and seuerally they doe belong neither vnto his humane nature, nor yet vnto his diuine nature, as the workes of our redemption: that is to witte, because hee hath receiued power from his Father to remit and pardon sinnes, to rayse vp whom he will, to giue iustice, holinesse, health, and saluation: that hee hath beene made Iudge of quicke and dead, that he may be worshipped as the Father, that hee is the light of the worlde, a good Sheepearde, Priest, King, and Mediatour.

Wee must distinguish these appellations, which doe signifie and declare the proper

properties of natures, from the appellations of his office. God almightie, immortal, &c. be appellations, which ought, and must be referred vnto the diuine nature. Man sufferable, wounded, dead, &c. be appellations, which must be referred to the humane nature, (although thys may be extended in some respect to the onely begotten and impassible God, because that the diuine and humane natures are united and coupled together by vni-
on of substance) but the names of office, which are these, Mediatour, Redeemer, Saviour, King, Priest, Pastour, &c. All these doe belong to the whole personne of Christ, and not to one nature seuerallie or alone.

Christ the Mediatour, is called vpon as god, and not as man onely, he is therefore Mediatour, according to both natures, that is, diuine, and humane, otherwise the inuocation and praying vnto the Father, by the Sonne of God, could not preuaile nor be profitable for vs.

The offices of Christ the Mediatour, are these: first, to make intercession: secondly, to pray: thirdly, to offer and redeeme, &c. The which things ought not to be referred seuerallie, or alone to his na-
ture,

*Benedicte
Aretius, in
his Catho-
chisme.*

Against praying to Saints.

ture, or that nature of Christ, but to the whole person of Christ. And therefore this rule is vsed among the Schoole men. Those things that be proper vnto office, and nature, ought not to bee mingled together.

Chap. 27.

¶ Against praying to Saints.

Psal, 36, 6,

Thy righteousness is like the mightie Mountaines, thy iudgements are like a great deepe, thou Lord doost saue man, and beast.

Psal, 145, 18

The Lord is neere vnto all that call vpon him, yea, to all that call vpon him faythfully.

Psal, 146, 3,

Put not your trust in Princes, nor in the sonne of man, for there is no helpe in them.

Psal, 60, 11,

Giue vs helpe against trouble, O lord, for vaine is the helpe of man.

Psal, 115, 17

The dead praise not the Lord, neyther any that goe downe into the place of silence.

Esay, 63, 16,

Doubtlesse, thou art our father: though
Abra:

Against praying to Saints.

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Abraham be ignoraunt of vs, and Israell knewe vs not: yet thou, O Lorde, art our father, and our redēmer: thy name is for euer.

Though Moses and Samuēll stood before me, yet mine affection could not be towards this people. Ierem, 15, 1.

Thus sayth the Lord: Cursed be the man that trusteth in man: and maketh flesh his arme, and withdraweth his heart from the Lord. Chap, 17, 5.

Though these three men, Noah, Daniell, and Job, were among them, they should deliuer but their owne Soules by theyr righteousnesse, sayth the Lord. Eze, 14, 14.

Yet I am the Lord thy God, from the land of Egypt, and thou shalt knowe no God but me: for there is no Saviour besides me. Hosea, 13, 4.

O my Lord, thou onely art our King, helpe me desolate woman, which haue no helper but thee. Esth, 14, 3.

Come vnto me, all yee that are wearie and laden, and I will ease you. Math. 11, 28.

Iesus said, I am the way and the truth, and the lyfe: no man commeth vnto the Father, but by me. Iohn, 14, 6.

Neither is there saluation in any other: for among men there is giuen none other name Acts, 4, 12.

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name vnder Heauen, whereby wee must be saued.

Rom, 10, 14

Howe shall they call on him, in whome they haue not beleueed?

1am, 1, 5,

If any of you lacke wisdom, let him aske of God, which giueth to all men liberallie.

verse, 17,

Euery good giuing, and euery perfect gift is from aboue: and commeth downe from the Father of lights.

The Doctours.

*Augu. in his
2. booke and
8. Chapter
against the
Epistle of
Permenian.*

PAule maketh not himselfe a Mediatour betweene Christ and the people: but requireth that they pray all one for another, beeing all the members of Christ. If Saint Iohn woulde say, thys haue I written vnto you, that yee sinne not: and if ye sinne, ye haue me your mediator before God, and I will intreate for your sinnes. As Permenian (the Heretique) in a certaine place, made the bishop a mediator betweene god and the people: what good and faithfull Christian man could abide him? Who woulde looke vpon him, as the Apostle of Christ: but rather think him to be Antechrist.

AN

Against praying to Saints.

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All prayer that is not made vnto God *Vpon the*
by Christ, not only doth not put away sin, *108, Psal.*
but also is turned into sinne.

We are not commaunded to goe to any *In his 3, book*
creature, that we may be made blessed: but *of free will.*
to the Creatour and maker of all thinges,
of whom if wee be perswaded otherwise,
then the truth is, wee are deceaued with a
damnable errour.

The soules of them that are dead, are *In his Booke*
there where they doe not see, neither heare *of the spirit*
what thinges are done, or chaunceth in *& the soule,*
this life: Such is their care for the liuing, *29, Chap.*
that they knowe not what we doe, euen as
our care is for the dead, that we know not
what they doe.

My Mother whom ye haue called blef- *In his 10,*
sed, therefore is blessed, because shee hath *Treatise xp-*
kept the word of God, not because in her *on Iohn.*
the word was made flesh.

The Apostle said truly: Be ye follow- *In his Booke*
ers of mee, as I am of Christ: hee neuer *of the remis-*
durst say, be ye iustified of me, as I am iu- *sion of sinnes,*
stified of Christ, none is iust but Christ iu- *the 14, cha.*
stifying, therfore he said: He that beleueth
in him that iustificieth the vngodly, his faith
is counted for righteousnes. Whosoever
is so bold to say, therefore I iustifie thee,
he should say also, I beleue in thee, which
may

Against praying to Saints.

may not be sayde of the Saints, but of the holy of holiest, that said: Belæue in God, and belæue in me.

*In his first
Treatise vpon
the Epist.
of Iohn.*

Here hence commeth Schismes, when men say, we are righteous, we make holy the vnholy, we doe iustifie the wicked, wee doe pray, we doe obtaine.

*In his 4. book
and 22. Cha.
of the City
of God.*

Clarro sayeth, the knowledge of Gods is profitable, if a man vnderstande what power and authority, each God hath in euery thing: for so, saith he, we may know whom to call vpon, and whom to pray vnto, least happily we doe, as certaine Dini are woont to doe: that is to say, least of Bacchus, the God of wine, we beg water: or of Lymphe, the Goddesse of water, we beg wine.

*Aug in his
84. Treatise
vpon Iohn.*

Though wee die brethren for brethren, yet the blood of no Martirs is shed for the forgiuenes of sinnes. Which thing Christ hath done for vs.

*Amb. vpon
the 1. Chap.
of the Rom.*

But to obtayne Gods fauour, from whom nothing is secret, as knowing what euery man is meete to haue: wee neede no spokesman, but a deuout mind, for whatsoeuer such a one speaketh vnto God, God will aunswer him.

*Chris in his
2. Homily of*

Tell me woman, sith thou art a wicked and sinfull woman, howe durst thou goe vnto

Against praying to Saints.

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unto him: I know, sayth she, what I doe. *the woman of Canany.*
Behold the wisdom of the woman, shee prayeth not unto Iames, shee intreateth not Iohn, she goeth not unto Peter: she did not get her selfe to the company of the Apostles: shee sought for no mediatur: but for all these thinges, shee tooke repentance for her companion, which did fulfill the roome and place of an aduocate: and so she did goe to the high fountaine.

There is no neede of a Porter, of a Mediatour, or Minister: say onely, Lord haue mercy vpon me: we haue no neede of aduocates with God, nor of any running or gadding about, for to speake faire vnto other, for although thou bee alone, and without an aduocate, and pray vnto God by thy selfe, thou shalt obtayne thy petitions. *In his Serm. of going forward of the Gospel.*

Hee was taken vp into heauen, but as God, he is shewed to graunt the petitions of them that worshippinge him, if they make their prayers in his name: for why is it more meete to giue Saints their asking, and graunt them their petitions, then for him which is only by his own nature, and truly God? *Cyrrill in his Booke of right faith.*

Furthermore, they that bee sanctified, and made holy by the partaking of Gods holie *In his fourth Booke, and 1,*

Against praying to Saints.
Chap. of the
Treasure. holinesse, keepe their gift, and obserue the
commaundement. But they cannot sanc-
tifie, or make holy any other man. For
there is no man which is made holy with
the partaking of the holy Ghost, that can
giue by his owne power, and will, that
holinesse vnto other menne. For onely
the Well of holinesse can graunt of his
owne selfe, to whom so euer hee list holi-
nesse. Wee see that the Angels bee holy
by partaking, and grace, and yet wee can
neuer finde, that they gaue any holinesse
vnto men. Blessed Moses, gaue not his
own self vnto the seauenty Elders (which
were made Rulers) the spirit: but God
tooke it, (as it is written, from the spirite
which was in Moses, and gaue it vnto
them.)

Therefore, the Saints, through grace,
and partaking, doubtlesse; their selues
hath receaued the gift: but they can not
giue it at their will vnto other. But the
Some of God is not so: but as the Well
of holinesse, of his owne power maketh
his Disciples holy, saying: Take ye the
holy Ghost.

Although the death of many Saintes,
hath beene precious in the sight of the
Lord, yet the killing of no Innocent hath
beene

Leo, Bishop
of Rome, in
his 81. Epist.

beene the perpetuation of the world. The
righteous reeained, but gaue not crowns,
and out of the valiantnesse of the fayth-
full, are grauen examples of patience, not
gifts of righteousness. For their deathes
were euery one singuler to them selues,
and none of them did by his ende, pay the
debt of an other, for as much as there is
one Lorde Christ, and in whome all are
crucified, all dead, buried, and rayled vp a-
gaine.

If any man lacke wisdom, let him aske
it of God, and not of the Saints.

*Erasmus in
his Booke,
called ibe
Preacher.*

Chap. 28.

¶ Against Prayer and Service in a
strange tongue.

If I pray in a strange tongue, my spi- 1, Cor. 14,
rit prayeth: but mine vnderstanding is verse, 14,
without fruite.

What is it then? I will pray with verse, 15,
the spirit, but I will pray with the vn-
derstanding also: I will sing with the spi-
rite, but I will sing with the vnderstan-
ding also.

Else when thou blestest with the spirit, verse, 16.
how

Against Prayer and Seruice

howe shall hee that occupieth the roome of the vnlearned, say, Amen, at the giuing of thanks, seeing hee knoweth not what thou sayest.

verse, 17,

For thou verily giuest thanks well, but the other is not edified.

verse, 18.

I thank my God, I spake Languages more then they all.

verse, 19,

Yet had I rather in the Church, to speake fīue wordes with mine vnderstanding, that I might also instruct others, then tenne thousand wordes in a strange tongue.

verse, 23.

If therfore, when the whole Church is come together in one, & all speake strange tongues, there come in they that are vnlearned, or they which beleeue not, will they not say, that ye are out of your wits.

verse, 36,

When ye come together, according as euery one of you hath a psalme, or hath a doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all thinges be done to edifying.

The

The Doctours.

TH E Greekes name God in the Greeke tongue, and the Latines, in the Latine tongue: and all severall Nations, pray vnto G D D, and prayse him in their owne naturall and mother tongue. For, he that is the Lord of all tongues, heareth men praying in all tongues, none otherwise, then if it were one voyce, pronounced by diuers tongues. For, God that ruleth the whole world, is not as some one man, that hath gotten the Greeke, or Latine tongue, and knoweth none other.

Origen in his 8, Booke against Celsus

Let thy tongue sing: but let thy minde searche out the meaning of the thinges that thou speakest, that thou mayest sing with the Spirite, and sing also with thy minde.

Basill vpon the 28, Psal.

The Priest before prayer, prepareth the mindes of his brethren, saying thus: Lift vp your hearts, to the intent they may be put in minde, that they ought to thinke nothing else, but of the Lord, for not the sound of voyce, but the minde and vnder.

Ciprian vpon the Lordes Prayer.

Against Prayer and Seruice

Understanding, must pray vnto the Lord with pure intention.

It is lime to pray any otherwise, then Christ hath ordained.

*Amb. vpon
the 1, to the
Cor. the 14,
Chap.*

The ignorant knoweth not the ende of the prayer and answereth not, Amen: that is to say, So be it, that the blessing may be confirmed. For thereby the confirmation of the Prayer is fulfilled: when Amen is answered, and all the wordes that bee spoken, by the testimonie of the thing it selfe, are confirmed in the mindes of the hearers.

*Aug. in his
4, Booke, and
10. Chap. of
Christian
Doctrin.*

What profite is there in speech, bee it neuer so perfect, if the understanding of the hearer can not attaine it: for there is no cause why we should speake at all, if they vnderstand not what we speake, for whose sake wee speake, that they may vnderstand vs.

*In his 14,
Booke, & 16.
Chap. of the
Trinity.*

My mind is without fruite: this the Apostle S. Paule saith, when the thing that is spoken, is not perceaued.

*a In his 11,
Booke and 8,
Cha. de Gen.
ad literam,
vpon the 99,
Psalm.*

Sette a part the understanding of the minde, and no man hath fruite or profite of that thing that he perceaueth not.

What needeth vs to sing, if we vnderstande not what wee sing: to sing with our voyce, and not with our heart: for vn-

vn-

in a strange tongue.

fol. 145.

derstanding in the sounde, or voyce of the heart.

Wee that haue learned to sing in the Church, the heauēly words of God, must also endeavour to be that thing that is written, Blessed are they that vnderstand what they sing. Therefore deerey beloued, that wee haue sung together wth tunable voyce, wee ought also to know, and see with pure heart.

*Vpon the 18
Psalme.*

What is the Quēenes apparrell: it is precious, & full of variety, the misteries of doctrine in all sundry tongues: There is one tongue of Africa, another of Siria, another Greeke, another Hebrewē, another this, another that. These tongues make vp the varietie of the Quēenes apparell.

*Vpon the 44
Psalme.*

But as all the varietie of cullours in the apparrell agreeth in vnitie, euen so all tongues agree in one faith, let there be variety in the apparell, but rent, or cut, there may not be. Behold, by the variety we vnderstand the diuersity of tongues: and by the apparell, we vnderstand the vnitie.

The Quēene stode at thy right hande, apparelled in cloth of golde, adorned with varietie. Hereby is signified the diuersitie of tongues in all Nations, the faith wherof, that lieth within, is one and simple.

*In his fourth
Oration a-
gainst the
Iewes.*

C. I.

The

Against Praier & Seruice

*a De Cate-
chizandis
rudibus.*

Chap. 9.

*b Vpon the
18. Psalm.*

a The people, vnto the thing that they plainly vnderstand, may say, Amen.

b Wee ought to vnderstande, what it is that we sing, or pray, & so sing with mans reason, not with voyce, as Birds do, Ow-
sels, Popiniapes, Rauens, and Hies, and such like, oftentimes be taught of men to sound they know not what.

To sing with vnderstanding, is granted through gods wil vnto the nature of man.

*In his 11.
booke of con-
fessions and
3. Chap.*

*a In his Pro-
logue vpon
the psalmes.*

*b In the ga-
therings of
Beda vpon*

*1. Cor. 14.
Chap.*

*c Chriſt in his
18 hom. vpon
2. Cor.*

*d In his 35,
Hom. vpon
the 1, Cor.*

& 10. Chap.

If Moſes ſhould ſpeake vnto mee in the Hebrew tongue, he ſhould beate my ſence in vaine, neither ſhoulde there any thing thereof enter into my minde.

a How can he ſing duly or deuoutly vnto God, that knoweth not what he ſingeth?

b No man is edified or made the better, by the hearing of it, which he doth not vnderſtand.

c Not onely the Priest giueth thanks to God, but alſo all the people: & what doſt thou meruaile to ſee the Priest, and the people, in the prayers talke together?

d Unleſſe I ſpeak that you may plainly and clearely vnderſtand, but onelie ſhewe my ſelfe to haue the giſtes of tongues, yee ſhall depart away, hauing no fruit of thoſe things, that ye vnderſtand not. For of a voice that yee knowe not, what profit can yee

ye haue :

And you, vnesse you utter a sound with vnderstanding, ye shal speak to the winde, that is to say, ye shall speake to no body.

Some entering into the Church, stretcheth forth and draweth at length theyr prayer, till they haue said a thousand verses, as though the great number of words were needfull before God, as though hee knewe not what thou dost aske, which knoweth before thou thinke. Euen they wot not what they say. Their lips onelie moueth, and their mynd is without fruite, and his cares are vnto them deafe. Thou hearest not (that is, vnderstandest not) & takest no heede of thy prayer, and yet thou wilt that God should heare thy prayer.

We commaund all Bishops & Priests, to minister the holy oblation & the prayer at the holy baptisme, not vnder silence, but with such a voice as may be heard of the faithfull people: to the intent that thereby the heartes of the hearers may be stirred to more deuotion, and honour giuen to God the lord. For so the holy Apostle teacheth, saying, in the first to the Cor. For if thou blestest with the spirite onelie, howe shall hee that supplieth the roome of the ignorant, say Amen, to God, at thy thanksgiuung :

T. 2.

giuing :

*In his 12.
Hom. of the
woman of
Cananie.*

*Iustinian the
Emperor in
his 123.
Constitution.*

Against Praier & Seruice

giuing: For he knoweth not what thou sayest, thou giuest thanks well, but the other is not edified.

For these causes therefore it behoueth, that the prayer of the holy oblation, & also other prayers, be offered with loude voice of the holie Bishoppes and Priestes, vnto our Lord Iesus Christ, with the Father, and the holy ghost. And let the holy priests vnderstand, that if they neglect anie of these thinges, they shall make amends therefore, at the dreadful iudgement of the great God, and our sauour Iesus Christ. And yet neuerthelesse, we, vnderstanding the same, will not passe it over, nor leaue it unpunished.

*Isidorns of
the order of
the Church,
the 10. chap.*

When they sing, they must sing altogether: when they pray, they must pray altogether: And when the Lesson is reade, silence being commanded, they must heare altogether.

*Lactan. in
his 5. booke
& 20. chap.*

Therefore trusty silence and secrecie, was appointed by subtile and false Factours, that the people should neuer knowe what they worshipped.

*Nicolas Ly-
ra vpon the
1. Cor, 14.
Chap.*

If thou being a Priest, do blesse with the spirite, that is to say, if the people vnderstand thee not, what profit hath the simple people thereby, not vnderstanding thee.

For

in a strange tongue.

fol. 147.

For so much as in many places within one Citty, and one Diocesse, there be Nations mingled together of many tongues, hauing diuers orders and customes vnder one faith. We doe therefore straightly commaund, that the Bishop of such Citties, or Diocesse, prouide meete men to minister the holy seruice, according to the diuersitie of theyr manners and tongues.

Pope Innocentius the third, Extra de officio iudicis ordinarij.

It was forbydden in the Primatiue Church, that no man should speake with tongues, vnlesse there were some to expound it, for what shoulde speaking auaille without vnderstanding? And hereof grew a laudable custome, that after the Gospel was read literallie, it shoulde straight way be expounded in the vulgar tongue. But what shall wee doe in our dayes, when as there is either none at all, or very sildome that readeth or heareth, & vnderstandeth? It seemeth it were better nowe to holde their peace, then so to pray or sing.

Iohn Billet In summa de diuinis officijs.

Verily, in the Primatiue Church, thys was necessary, when the faith was a learning. And therefore the praiers were made then, in a common tongue knowne to the people, for the cause of their further instruction.

D. Harding, in his answer.

If you meane (M. Ieuell) by the peoples

C. 3.

com=

Against the honouring
D. Harding, common prayers, such as at that time they
to M. Jewell. commonlie made to God in priuate deuotion,
I thinke they vttered them in that
tongue which they vnderstood, and it hath
neuer bene repproued by anie Catholique
Doctour.

Chap. 29.
Against the honouring and worship-
ping of Saints.

Iudg, 13, 15 **M**anoah then said vnto the Angell
of the Lord, I pray thee let vs re-
taine thee, vntill wee haue made
readie a Kid for thee.

verse, 16.

And the Angell of the Lord saide vnto
Manoah: Though thou make me abide,
I will not eate of thy breade: And if thou
wilt make a burnt offering, offer it vnto
the Lord.

Psal. 29, 1,

Giue vnto the Lord ye sons of the migh-
tie: giue vnto the Lord, glorie & strength.

Psal, 115, 1,

Not vnto vs, O Lorde, not vnto vs, but
vnto thy name giue the glorie: for thy lo-
uing mercie, and for thy truthe sake.

Psal, 18, 9,

Let there be no strange GOD in thee:
neither worship thou anie strange God.

Esay, 42, 8,

I am the Lord, that is my name: and my
glorie will I not giue vnto any other, nei-
ther

and worshipping of Saints. fol, 148

ther my praise to grauen Images.

I would haue bene content with good will, for the saluation of Israell, to haue kist the sole of (a Man) his fete. Esth, 13, 13,

But I did not, because I would not pre- ferre the honour of a man, aboue the glory of God, and would not worship anie, but onelie thee, my Lord. verse, 14,

Thou shalt worship the Lord thy God, and him onely shalt thou serue. Math, 4, 10

And it came to passe, as Peter came in, that Cornelius met him, and fell down at his fete, and worshipped him. Acts, 10, 25,

But Peter tooke him vp, saying: Stand vp, for euen I my selfe am a man. verse, 26,

When the people sawe what Paule had done, they lift vp their voyces, saying in the speech of Lyeaonia, Gods are come downe to vs, in the likenesse of men. Cha, 14, 11

And they called Barnabas, Iupiter, and Paule, Mercurius: because hee was the chiefe speaker. verse, 12.

Then Iupiters priestes, which was before their Cittie, brought Bulles with garlands vnto the gates, and woulde haue sacrificed with the people. verse, 13

But when the Apostles, Barnabas and Paul, heard it, they rent their clothes, and ran in among the people, crying. verse, 14,

And

verse, 15,

Against the honouring

And saying, O men, why doe yee these thinges: wee are euen men subiect to the like passions that yee bee, and preach vnto you, that ye should turne from these vaine Idolles vnto the liuing God.

1, Cor, 1, 12

Now thys I say, that euery one of you saith, I am Paules, & I am Apollos, & I am Cephas, & I am Christes: is Christ deuoted: was Paule crucified for you: whether were ye baptized in y name of Paule.

Chap, 3, 5,

Who is Paule then: and who is Apollos: but the ministers by whom ye beleaued, and as the Lord gaue to euery man: I haue planted, Appollos watered, but

verse, 6,

God gaue the increase.

Reue, 22, 8,

And I am Iohn, which sawe and heard these thinges, and when I had heard and scene: I fell downe to worship before the feete of the Angel, which shewed me these thinges.

verse, 9,

But he said vnto me, see thou doe it not: for I am thy fellowe seruaunt, and of thy brethren the Prophetes, & of them which keepe the wordes of this Booke: worship God.

The Doctours.

LET no man eate of this error, touching Saint Marie: For, though the tree be sayre, yet is not this fruite to be eaten: although

Epiphanius
in his third
Booke 4-

though Mary be beautifull and holy, and ^{gainst here-}honourable, yet is she not to be adored and ^{sies, the 59,}worshipped: but these women worship- ^{heresie.}ping S. Mary, remue againe the sacrifice of wine, mingled in the honor of the Goddesse Fortune, and prepare a table for the deuill, and not for God: As it is written in the Scriptures: They are fed with the meate of wickednes: and againe, their women boult flower: and their children gather stickes to make fine Cakes, in the honour of the Queene of heauen, therefore let such women bee rebuked by the Prophet Ieremie: And then no more trouble the world, and let them not say, wee worship the Queene of heauen.

Christ sayd vnto his Mother, woman, ^{In the same} what haue I to doe with thee? By houre ^{book against} is not yet come. Least any man should ^{one Collir-}think our Lady was of greater excellency, ^{dion.}he called her woman: as it were prophesying of the kindes and sectes of heresies, that were to come in the world, least any man hauing too great opinion of that holy Saint, should fall into this heresie, & into the dotage of the same. For in deede, the whole matter is but a mockery, and an old wines tale: and soothly to say, nothing els, but the handling of an heresie.

Against the honouring

*In the same
3, Booke, 2,
Tome, and
29, heresie.*

Neither Helias is to be worshipped, although hee be yet aliue: Nor yet is Iohn to be worshipped, although by his owne prayers, hee made his sleepe wonderfull. Nay, rather he receaued grace from God. But neither Tecla, nor any Saint is to be worshipped: For, that olde error shall not rule in vs, that we should forsake the liuing God, and worship those thinges that were made by him. For they haue honored and worshipped the creature, besides the Creator, and they became fooles. For, if he wil not haue the Angels to be worshipped, how much lesse that which was borne of Anna, which by Ioachim beeing giuen to Anna, which by prayers and all diligence, was giuen according to promise, to the Father and Mother: Notwithstanding, was not born otherwise besides the nature of men, but like as all men, of the seede of the man, and the wombe of the woman.

*Aug. in his
10, Treatise
vpon the Epi.
of Iohn.*

My mother whom ye haue called blessed, therefore is blessed, because shee hath kept the word of God: not because in her the word was made flesh.

*In his Booke
of holy vir-
ginity, the 3,
Chapter.*

Mary was more blessed, in that shee receaued the fayth of Christ, then in that shee conceaued the flesh of Christ. Motherly kindred could haue done Mary no good, vnlesse

and worshipping of Saints. fol. 150.

vnlesse she had borne Christ more blessedly in her heart, then shee bare him in her flesh.

Let not the worshipping of dead men, be counted holinesse among vs, for if they had liued godly, they bee not so that they will seeke such honours: but they wil that hee be worshipped of vs, the which giuing light: they be glad that wee be fellow seruants of their merrite: Therfore Saints ought to be honoured for imitation, in following of their liuing, and not for Religion. The thing that the highest Angell worshippeth: must also the lowest man worship.

*In his Booke
of true Reli-
gion, the 55.
Chap.*

Let vs beleue this, that the best Angels, & the most excellent ministers would that wee should worshippe one God with them, by whose contemplation and looking vpon, they are blessed.

Wherefore, wee worshippe them with charity and loue that we beare vnto them: and not with bondage: neither build wee to them any Temples, for they will not so be worshipped and honoured of vs: for they know that when wee be good, we are the Temples and Churches of the most highest God.

Therfore it was well and rightly written,
ten,

Against the honouring

ten, that the man was forbidden of the Angel to worship him, but that he should worship God.

*In his 10,
Booke of the
Citty of God
the 4, Cha.*

*In the eight
Booke, & 18,
Chap. of the
Citty of God.*

*In the 22,
Booke, & 10.
Chap. of the
Citty of God.*

*In his 8, book
and 27, cha.
of the Citty
of God.*

*In his 20,
book, & 201
Cha. against
Faustus.*

There is no man that dare be so bolde, as to say, that Sacrifice ought to be giuen vnto any, but onely vnto God.

Wee offer not vnto our Martirs Sacrifices, for it is vnseemely, not due vnto them, and unlawfull: and onely due vnto God.

We build no Aultar, whereon we may Sacrifice vnto Martirs, but offer by vnto God, both ours, & the Martirs Sacrifice, at the which Sacrifice, the Martirs as the men of God, which haue ouercommied the world, in the confession of God, are named in their place and order: yet for all that, the Priest that dooth Sacrifice, dooth not call for the helpe of them.

Which of the faythfull haue heard the Priest at the Aultar, yea, vpon the holy body of the Martir, made for the honour and worship of God, say at any time in his prayers: I offer a Sacrifice to thee, O Peter, or Paule, or Cyprian, &c.

The very Saints themselves, whether they be dead men, or Angels, wil not haue honour giuen vnto them, which onely is due vnto God. This appeared in Paul & Barna:

Barnabas, when the men of Licaonia, astonished at their miracles, would haue done Sacrifice vnto them, as if they had beene Gods. For they renting their garments, confessing and perswading them that they were not Gods, forbade such thinges to be done vnto them. This appeared also in the Angels, as we read in the Apocalips. The Angel forbidding him self to be worshipped, & saying vnto him that worshipped him, I am the fellow seruant of thee, and thy brethren.

No man was made priue to Moses Graue: least if the people had knowne where his body had beene: they would adore and worship it.

*In his 1. book
& last Cha.
of the wonders of the
holy Scriptures.*

I know many worshippers of Graues and Images, that drinke and quaffe disorderly ouer the dead, and offer meate vnto their carcases, and bury them selues ouer the buried, and make account that euen their very drunkennes and gluttony, is a Religion that pleasech God.

*In his Booke
of the manners of the
Church and
Manichees,
the 34. Cha.*

Some there be that carry about Martirs bones to sale, and yet it may well be doubted, whether euer they were Martirs, or no.

*In his Booke
of the worke
of the Monks
Chap. 28,*

Euery God ought so to be worshipped, as hee hath commanded to be worshipped.

*In his first
booke, & 18.*

If

Against the honouring

In his first
booke against
Maximinus
the Arian
Bishop.

If wee should make a Temple of wood and stone, for an holy Angell, yea, though he were the most excellent of all, should we not be accursed from the trueth of Christ, and from the Church of God, because we exhibite that seruice to a creature, which is due to God alone. Therefore if we should offend in sacriledge, by building a Church to any creature, how can it be, but he is the true God, to whom we make no temple, but our selues are Temples.

Chris. vpon
the 23, of
Math.

The Martirs are not glad, when they are worshipped with that money, for the which poore men weepe.

What vertue of righteousness is that, to reward dead men, and to rob them that be aliue? To take the blood of wretches and sorrowful persons, and offer it vp to God: That is not to offer to God, but to be willing to make god partner of their violence, that if he receaue gladly the offered money of sinne: he may consent to the sinne.

Wilt thou build the house of God: giue vnto faithfull poore men, wherewith they may liue, & thou hast builded the reasonable house of God. Men do dwel in houses, but God dwelleth in holy men. The what unkind men be they, which rob men, and maketh Martirs houses: and maketh houses

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fol. 152.

ses for men, and casteth downe the Mansi-
on and dwelling place of God :

Euen as not all that say, Lord, Lord, *In the 45.*
are the Lords, but they that do the Lords *Hom. vpon*
will : so, not all they that praise and mag- *the 23, of*
nifie the Apostles, Prophets, & Martirs, *Math.*
in places, be their worshippers : but they
which followe their workes, and resemble
their faith.

A Creature is to adore and worshippe, *In his 32,*
and it belongeth to the Creatour, to bee *Ho. vpon the*
worshipped. *4, of Iohn.*

Ioseph lying in his death bed, said vnto *In his 67,*
his children & Nephewes : We shall carry *Hom. vpon*
my bones with you forth out of Egypt : *Genesis.*
least the Egyptians remembryng the good
thinges hee had done, should vse that good
mans body, to an occasion of wickednesse,
and Idolatry.

Such sleights of hunting hath the de- *In his 49,*
uill, vnder the colour of holines he hideth *Hom. vpon*
his snares. *the Acts.*

Let vs learne to worship Christ after *In his 51.*
his owne will, he that is honoured, is best *Hom. vpon*
pleased with that honour, which hee him- *Math.*
selfe will : and not with that we doe deuise
or wish.

As for the holy Martirs, wee neyther *Cyrl in his 6,*
saye that they are Gods, neyther haue *booke against*
beene *Iulianus.*

Against the honouring

bee accustom'd to worship them. But we praise them rather with great honour, because they haue valiantly striven for the truth, and haue maintained the sincerity of faith, insomuch as they haue despised their owne life, and not regarded the terrours of death, haue preuailed in very great dangers, and were of so great strength, as though they would rayse vp Images to them selues, of their owne life.

*In his 4, book
and 1, Chap.
of the Treas-
ure,*

No man is ignorant, that adoration and worship in the Scripture, is attributed to no kind of nature, saue onely to the nature of God.

*Eusebius in
his 4, Booke
and 15, Cha.
Histo. Eccle.*

The Christian men asked the carkasse & dead body of Pollicarpus: but the Jews did greatly withstand that thing, as though the Christian men had asked it, to worship it: but they know not most scely wretches that wee can neither at any time, leaue and forsake Christ, which suffered death for the saluation of all the world, neither worship any other, because we know the true God, which is onely to be worshipped.

*Pope Gelasi-
us in the 2,
Canon. De
Consecratio-
ne, Dist. 1,
Cha. Placu.*

It is reported, that with Procession they furnish vp the Churches, built in the name of dead men, and the same for ought that I can learne, while they were alieue, not altogether good faithfull men.

The

and worshipping of Saints.

fol. 153.

The Saints haue receiued themselves, and not giue crownes. And they are made examples of strength and patience of the faithfull, and not gifts of righteousness.

In his booke of the counsellies, in the 84. Epist. of Pope Leo.

S. Marten on a time came to a Chapell built in the name of a holy Martir: but afterward he learned by Reuelation, that the same Martir had bene sometime a common thiefe, and for robberie had bene put to death, and by error of the people, was honoured and worshipped for a Saint.

Sulpitius of the lyfe of S. Marten.

I deny not, but that if there be such excessive speech, as seemeth to attribute to our Lady, or to any Saint, that which is proper and belongeth to Christ only: they ought by a conuenient interpretation and understanding, to bee drawne vnto such a sense & meaning as is agreeable vnto the Scriptures of God.

D. Harding in his booke a detection of sundrie foule errors, lyes, &c. fol. 366.

Chap. 30.

¶ Against Images.

Thou shalt make thee no graven Image, neither any similitude of things that are in heauē aboue, neither y are in the earth beneath, neither that are in the waters vnder y earth.

Exod, 20, 4,

Thou shalt not bowe downe to them, neither serue them, for I am the Lord, thy God, a ielous God. &c.

verse, 5,

A. I.

Wc

Against Images.

Leuit, 19, 4

We shall not turne vnto Idols, nor make you moulten Gods.

Nū, 33, 52

Ye shall driue out all the inhabitants of the Land before you: And destroy al their Pictures, and breake in sunder all their Images of mettall, and plucke downe all their high places.

Deut, 4, 15

Take therfore good hēde vnto your selues: for ye saw no Image, in the day that the Lord spake vnto you in Horeb, out of the middes of the fire.

verse, 16,

That yee corrupt not your selues, and make you a grauen Image, or representation of anie figure: whether it be the likeness of Male or Female.

Chap, 27, 15

Cursed be the man that shall make any carued or moulten Image, which is an abomination vnto the Lord, the work of the handes of the craftes man, and putteth it in a secreete place.

Psal, 115, 4

Their Idols are siluer and golde, euen the worke of mans handes.

verse, 5,

They haue a mouth and speak not: they haue eyes and see not.

verse, 6,

They haue eares and heare not: they haue noses and smell not.

verse, 7.

They haue handes and touch not: they haue fēete and walke not.

verse, 8,

They that make them are like vnto the:
so

so are all they that trust in them.

The Idols of the Heathen, are Siluer and gold, euen the worke of mans hand. Psal, 135, 15

To whom then will ye liken God? or what similitude will yee set vp vnto him? Esay, 40, 18,

The workman melteth an image, or the Goldsmith beateth it out in golde, or the Goldsmith maketh siluer plates. verse, 19,

Dooth not the poore chuse out a tree that will not rotte, for an oblation: hee seeketh also vnto him a cunning workman, to prepare an Image that shal not be moued. verse, 20.

I am the Lord, this is my name, and my glory will I not giue to another, neyther my prayse to grauen Images. Cha, 42, 8,

All they that make an Image, are vanitie, and they? delectable thinges, shall nothing profit: and they are they? own witnesses, that they see not, nor knowe, therefore they shall be confounded. Cha, 44, 9,

Who hath made a God, or moulden an Image, that is profitable for nothing? verse, 10,

Behold, all that are of the fellowshipp thereof, shal be confounded: for the workmen themselues are but men. &c. verse, 11,

The Smith taketh an instrument, and worketh in the coales, and fashioneth it with Hammers, and worketh it with the strength of his armes. verse, 12,

Against Images.

verse, 13,

The Carpenter stretcheth out a line : he fashioneth it with a red threed, hee planeth it, and putteth it with the compasse, and maketh it after the figure of a man, & according to the beauty of a man, that it may remaine in a house.

verse, 14,

Hee will hewe him downe Cedars, and take the Pinetree, and the Oake, & taketh courage among the trees of the forrest. &c.

verse, 15,

And man burneth therof : for he wil take therof, and warme himselfe : he also kindleth it, and baketh bread, yet hee maketh a God, and worshippeth it : he maketh it an Idoll, and boweth vnto it.

verse, 16.

He burneth the halfe thereof in fire, and vpon the halfe therof, he eateth his meate: he rostheth his rost, and is satisfied : also he warmeth himselfe, and sayth, a ha, I am warme, I haue bene at the fire.

verse, 17,

And the residue therof he maketh a God, euen his Idoll : he boweth vnto it, & worshippeth, and prayeth vnto it, and sayeth Deliuer me, for thou art my God.

verse, 18,

They haue not knowne, nor vnderstood, for God hath shut their eyes, that they can not see, and their hearts, that they can not vnderstand.

verse, 19.

And none considereth in his heart, neither is there knowledge, nor vnderstanding, to say,

say, I haue burnt halfe of it in the fire: I haue baked bread vpon the coales thereof: I haue roasted flesh, and eaten it: and shall I make the residue thereof an abomination: shall I bow to the stock of a tree:

Their Idols stand vp as y^e Palme tree, Ierem, 10, 5,
but speak not: they are borne because they can not goe, feare them not, for they can not do euill, neither can they do good.

Altogether they dote, and are foolish, for verse, 8,
the stocke is a doctrine of vanitie.

In al your dwelling places, y^e cities shall Ezech, 6, 6,
be desolate, and the high places shalbe laid wast, so that your Altars shalbe made wast and desolate: And your Idols shalbe broken, & your images of the same shalbe cut in peeces, & your workes shalbe abolished.

What profiteth the Image: for the maker thereof hath made it an Image, and a Abac. 1, 18
teacher of lyes, though he y^e made it, trust therein, when he maketh dumbe Idols.

Woe vnto him that saith to the wood, verse, 19,
wake: and to the dumb stone rise vp, it shal teach thee: behold, it is laid ouer with gold and siluer, and there is no breath in it.

Miserable are they, & among the dead is Wis, 13, 10,
their hope, that call them Gods which are the works of mens hands, golde, & siluer, and the thing that is inuented, by art. &c.

Against Images.

verse, 18.

He calleth on him that is weake, for health: he prayeth vnto him that is deade, for life: hee requireth him of helpe, that hath no experience at all.

verse, 19.

And for his iourney, him that is not able to goe: and for gaine, & work, and successe of his affaires, hee requireth furtheraunce of him that hath no manner of power.

Cha, 14, 11,

The inuenting of Idoles, was the beginning of whoredome, and the finding of them, is the corruption of life.

For they were not from the beginning, neither shall they continue for euer.

verse, 12.

The vaine glorie of men brought them into the worlde, therefore shall they come shortly to an end.

verse, 13

When a father mourned graeuously for his sonne, that was taken away sodainly, he made an Image for him, that was once dead, whom now hee worshippeth as a God, and ordeyned to his seruants, Ceremonies, and Sacrifices.

verse, 14,

Thus by processe of time, this wicked custome preuailed, & was kept as a lawe, and Idols were worshipped by the commaundement of Tirants.

verse, 15,

They decke these Gods of Siluer, and Gods of gold, & of woode, with garments like men,

Against Images.

fol, 156

Yet cannot they be preserved from rust verse, 11,
and wormes.

One holdeth a scepter, as though hee verse, 13,
were a certaine Iudge of the country: yet
can he not slea such as offend him.

An other hath a dagger, or an axe in his verse, 14,
right hand: yet he is not able to defend him
selve from battaile, nor from Thieves, so
then it is euident, that they be no Gods.

They light vp candles before them; yea, verse, 18,
more then for themselves, whereof they
can not see one: for they are but as one of
the postes of the Temple.

The Owles, Swallowes, and Birds, verse, 21,
flie vpon their bodie, & vpon their heads,
yea, and the Cattes also.

They can saue no man from death: nei- verse, 35,
ther deliuer the weake from the mightie.

They can not restore a blind man to his verse, 36,
sight, nor helpe any man at his neede.

They can shewe no mercy to the wid- verse, 37,
dow, nor do good to the fatherlesse.

Their Gods of woode, golde, and siluer, verse, 38,
are as stones that bee hewen out of the
Mountaine, and they that worship them,
shal be confounded.

The most high God, dwelleth not in Acts, 17, 42,
Temples made with hands, as sayth the
Prophet.

Ab.

Against Images.

Ch¹, 15, 29, Abstaine ye frō things offred to Idols, & boode that is strangled & from fornication.

Ch¹, 17, 29, For asmuch then as we are the generation of God, we ought not to thinke that the Godhead is like vnto Gold or Siluer, or Stone grauen by arte, and the inuention of man.

Rom, 12, 3, They turned the glorie of the incorruptible God, to the similitude of the Image of a corruptible man. &c.

verse, 25, Which turned the trueth of God vnto a lye, and worshipped and serued the creature aboue the Creatour, which is blessed for euer. Amen.

1, Cor, 5, 11, But now I haue written vnto you, that ye cōpany not together, if any that is called a brother, be a fornicator, or couetous, or an Idolater, &c. with such a one eate not.

Ch¹, 10, 14, Wherefore my beloued flée frō Idolatry.
2, Cor. 6, 6, What agreement hath the Temple of God with Idolles: for ye are the temple of the liuing God.

Gala, 5, 19 The workes of the fleshe are manifest, which are, adulterie, fornication, vncleanesse, wantonnesse.

verse, 20, Idolatry, witchcraft, hatred, emulations, wrath, cōtentions, sedicions, heresies.

3, Ioh, 5, 21 Babes keepe your selues from Images.
Amen,

The

The Doctours.

God hath forbidden an Image, as well *Tertullian in*
 to be made as to be worshipped. As far *his Booke of*
 as making goeth before worshiping, so far *Idolatry.*

is it before, that the thing be not made that
 may not be worshipped. Some man will
 say, I make it, but I worship it not: as
 though hee durst not worship it for any o-
 ther cause, but only for the same cause, for
 the which he ought not to make it: I mean
 both wayes, for Gods displeasure. Nay,
 rather thou worshippest the Image, that
 giuest the cause for other to worship it.

Some one or other that maintaine Ido-
 latry will say. And why then did Moses
 make the Image of the brasen Serpent in
 the wilderness? The old Idolaters found
 out & vsed the same aboue foureteene hun-
 dred yeeres agoe, well, and good: one & the
 same God hath by his generall law, forbade
 any Image to be made: and also by his ex-
 traordinary & special commandement, any
 Image of a Serpent to be made. If thou
 be obedient to the same God, thou hast his
 lawe, make thou no Image: But if thou
 haue a regard to the Image of the Ser-
 pent that was made after ward by Moses,
 then doe thou as Moses did: Make not a-
 ny Image against the lawe, vnesse God
 com:

Against Images.

commaund thee, as he did Moses.

*Origen in his
7, booke a-
gainst Cel-
sus.*

*2 In his 4,
booke against
Celsus.*

*Ciprian in
his booke of
the vanity
of Idols.*

*In his first
Treatise a-
gainst De-
metrian.*

*Clement to
James the
brother of*

We make no Image of God, as know-
ing him to be inuisible, and without body.

a The mind of y^e law was this, that they
should in all things so behaue themselves,
as the truth required, and that they should
beside the truth, counterfet nothing repre-
senting the shape of a man or woman.

Images were first drawne, thereby to
keepe the countenance of the dead in reme-
brance, vpon occasion wherof, things grew
at length vnto holinesse, that at the first
were taken onely for solace.

What dost thou bow thy captiue body
before foolish Images, and earthly coun-
terfets? God hath made thee vpright, and
whereas all other Beastes of the earth are
depreassed in shape, bending downe to the
ground-ward, thou hast a lofty state to hea-
uen, and to thy God, thy countenance is
erected: then looke vp thither, thither cast
vp thine eyes: seeke God aboue, that hell
thou mayst lack: lift vp thy doubtfull hart
to high & heauenly things: what dost thou
throw thy selfe with the deuill whom thou
seruest, into the pit of death?

The deuill by the mouth of other, is
wont to bring forth such words. We, to
the worship of the inuisible God, worship
the

Against Images.

fol. 158.

the visible Images: & this is more certain our Lord, in
false, for if you wil truly worship Gods Image, ye should be being beneficiall unto his 5, booke.
man, worship y^e true Image of god in him.

What honour of God is this, to runne about the counterfets of timber & of stone, and to worship the shapes that are without soule, and despise man in whom the true shape of God is :

We neither worship nor wish for Crosse: you that consecrate wooden Gods, peradventure worship the wooden Crosse, as parts of your Gods. *Arnobius in his 8, booke against the Gentiles.*

If you had not this Image, shold Christ be ignorant that hee were serued of you? Will he think that there is no honor done him? Then doth he receiue your seruings, and worshippings by certaine traines, by other put in trust, and before he, to whom the obsequy is due, haue any feeling of the matter, ye doe your Sacrifice vnto the Image, and send him but the scraps from another mans board.

And what can be deuised, more iniurious, slanderous, uncourteous, then to acknowledge one God, and make thy sute vnto any other thing: to hope for helpe of God, and poure out thy prayers to a senselesse Image: Is not this (as the prouerb hath

Against Images.

hath) to haue a quarrell to Rowland, and fight with Oliuer: And where thou seekest for aduise of men, to aske the sentence first of Ioykings, and of Alles:

Is not this an error? Is it not (to speak properly) a madness in trembling wise, to make thy humble sute to a thing y^e thou madest thy self: And wheras thou dost know and art assured, that it is thine own workmanship, the fruits of thine owne fingers, to fall groueling vpon thy face before it.

Aug. de fide, & Simbolo, To deuise an Image for God, it is abominable.

Chap. 7.

a In his book against Adimantus the

13, Chap.

b In his 4,

booke & 31,

Chap. of the

City of God.

a They would seeme to fauor Images, which thing they doo to the intent to make the Heathens to thinke the better of their most miserable and lewd sect.

b They that first erected the Images of the Gods vnto the people, took away feare and Religion, & encreased error vnto their Citties, because the people in the folly of Images, may soone be deceaued.

c In his book vpon the 113, Psal.

c Very children know, that these Images haue eyes and see not: mouth & speake not. Wherefore then doth the holy ghost, so often teach vs, and admonish vs, the same thing in the Scriptures, as if we knew it not. For that the very shape, & proportion of a man set aloft, after it once beginneth

to be adored & honoured of the multitude,
it breedeth in euery man, that most vile af-
fection of error, that although he find there
no naturall mouing, or token of life, yet he
thinketh som God, or godly thing is with-
in it: and so being deceaued, partly by the
forme that he seeth, & partly by the autho-
rity and credite of the authoꝝ and makers
of it, whom they take to be wise, and part-
ly also by the example, and deuotion of the
people, whom they see obedient to the
same, hee thinketh that the Image, being
so like a liuing body, can not bee without
some liuing thing vnderneath it.

Whoso euer adozeth, or maketh his prai-
er, beholding an Image, he is so moued in
his mind, y he thinketh the Image heareth
him, & hopeth it will perfoꝛme his prayer.

After that Images be once sette vp in
these places, in honorable height, that they
that pray, or sacrifice, may looke vpo them,
although they haue neither sence nor soule,
yet they so strike, and amaze the weake
minds of the people, euen with y very pro-
portion of liuing members & sences, that
they seeme to haue life, & to draw breath.

Let no man say vnto me, the Image is
no diuine power: It is no God, I would
to God they so knew it, as wee knowe it.

But

In his 49,
Epistle.

In his 6, Ser.
of the words
of the Lord,
in Math.

Against Images.

But what they haue, and in what sort they haue it, & what they doo about it, the Altar beareth witnes.

*In his booke
of true Re-
ligion, 55,
Chap.*

Let vs not count it a Religion, to wor-
ship the workes of mens handes: For the
crafts-maisters them selues which make
such thinges are better, whom notwith-
standing, we ought not to worship: let vs
not make it a Religion, to worship brute
Beasts, for the basest sort of men that be,
be better then they, whom notwithstan-
ding, we ought not to worship. Let vs not
make it Religion, to worship dead mē, be-
cause they haue liued godly: for they were
neuer counted to seeke such honours, but
they would haue him to be worshipped of
vs, who illumining them doo reioyce.

*In his 1, book
& 10, Chap.
of the agree-
ment of the
Gospel.*

So they were worthy to be deceaued,
that sought Christ and his Apostles, not in
the bookes of holy Scripture, but in pain-
ted wals, neither may we meruaile, if fap-
ners, by painters were deceaued.

*Hierom in his
11, booke &
10, Chap. vp-
on Jeremy.*

He adorneh his Image, with siluer and
gold, that by the shine, & glittering of both
these mettals, he may deceaue the simple:
which error doubtlesse, is now copen in a-
mongst vs, so that now we think our Re-
ligion standeth in ritches.

*Amb. vpo the
118, Psalm.*

The Heathens worshipped wood, as
the

the Image of God.

What if thou shouldest see a man almost frozen with colde, and wouldest prepare no necessary rayments for him: but sette up golden Images in the honour of him, shouldest thou not seeme to contemne him? So it behoueth thee to thinke in Christ. When he goeth about wandering as a stranger, lacking harbour, then thou dost not receaue him, and in the meane season, thou dost trim the paintings of churches. Thou makest vp costly wals, thou settest vp gorgeous heads of Pillers, thou causest Lamps to hang downe from golden seelings, and in the meane season, thou dost not visite him beeing in prison. No man was euer blamed or accused, because he had not builded vp costly Temples, or Churches, and Images. But euerlasting fire of hell (the punishment of the deuils) doe hang ouer vs, except wee doe the other things dilligently.

Chrysost. in his 1, Tome, 5 1, Homily.

Out of all doubt, there is no Religion, wheresoeuer there is an Image.

Lactantius in his 2, book & 19, Chap. a In the 2, Chap. of the same booke.

a They are afraide, least their Religion be voyde, and to no purpose, if they see nothing presently, that they may worshipping. And therefore they make counterfaites, which because they are Images of the dead,

dead,

Against Images.

dead, are like to the dead, for they be without sence: but the Image of God, who liueth for euer, must be liuely and sensible.

To contemne and despise the earth, is nothing else, but not to worship Images, which are made of earth.

What madnes is this, eyther to frame those things which they may after feare, or feare those thinges, which they haue framed: No forsooth (say they) we feare not that: but them after whose Image they be made, & to whose names they be consecrated: for then ye feare them, because ye suppose them to be in heauen, for if they be Gods, it cannot otherwise be chosen. But why do you not lift vp your eies to heauen & calling vpon the Gods by name, do your sacrifice openly: Why do you rather looke to the wals, to the stockes & stones, then to that place where you beleue they are?

If a liuing man can not teach thee to know God, howe shall a carued stocke and stone doo it, that is dead?

In that, I heard certaine did grudge against me, for that when wee went together to the holy place, which is called Bethel, to make a gathering there with mee, according to the maner of the church: and came to a village called Anablatha, and as

*Athanasius,
against the
Gentiles.*

*Epiphanius,
to Iohn Pa-
triark of Ie-
rusalem, in
his second
Tome of
Hierome.*

I passed, saw a candle burning, and asked what place it was, and whē I had learned that it was a Church, & had entred in to make my praier, I founde there a vaile hanging at y^e entry of the church, stained, & painted, & hauing the Image as it were of Christ, or of some Saint: for whose picture it was in deede, I doe not remember. Therfore, whē I saw the image of a man to hang in the Church of Christ, contrary to the cōmandement of the Scriptures, I tare and rent it in sunder: and gaue counsell to the Wardens of that Church, that they wrap and burie some poore body in it.

I beseech you, charge the priestes of that place, that they cōmaund that such vailes, or cloathes hangd, as be contrarie to our Religion, be no more hangd vp in the Church of Christ. It behoueth your reuerence to haue care heereof, this is superstition, vnmeet for the Church of Christ, and vnmeet for the people (to theē cōmitted) and therefore to be remoued.

The deuill entring to the minde of men, alwaies vnder pretence of iustice, aduancing in the eies of men, the mortall nature to the decreē of god, hath exprest thorow vanitie of cunning, images presenting the counterfeites of men. And they that are

In his third booke, second Tome against heresies, the 79. heresie against the wor^d Colliridians.

Against Images.

worshipped in deede, be dead. And the Images which neuer liued, they bring to be worshipped: the minde thereby committing fornication, & estranging it selfe from the one & onely God, as it were an harlot, departing filthilie her body vnto many, and as one that had worne away that sober vse of lawfull company with one hus band.

The olde errour shall not preuaile ouer vs, to leaue the liuing, and worship those thinges which are made of him. For they haue worshipped and adored the creature, more then the Creator, and becam fooles.

By deere children, be ye mindfull that ye bring no Images into the Churches, and that yee erect vp none at the burials of the Saints: but euermore carie God in your harts. Nay, suffer not Images to be, no, not in your houses: for it is not lawfull, to leade a Christian man by his eyes, but rather by the study, or exercise of his minde.

Numa, his answere vnto Iulian (as the enemy himselfe affirmeth) was honest and good, and endued with notable vnderstanding, made many lawes for Priestes, let vs enquire therfore diligently, what manner of seruice he had: Dionise of Halicarnassus, which wrote well the history of the Romans, reporteth that hee made Temples

Cyrill in his
9. Booke a-
gainst Iulianus.

ples & Oratories, but there was no image in the world in them, for because hee commended the wisdom of Pythagoras, whose doctrine also he followed, he knewe that God was destitute of such forme and shape: & affirmed that he tooke pleasure in the sacrifices of the minde, and not of flesh. Therefore the Temples y^e he builded, he called the temples of faith: by which, only God is seene of men, so far as they are able to reach vnto his sight: and he commaunded his subiects to make they^r othe by faith.

It is no meruaile that the Heathens, receiuing such benefites of our Saviour, did these things: For, wee haue seene the Image of Paule, of Peter, of Christ, drawne in cullours and preserved. And it may well bee thought, that men in olde times, beeing not yet reynoued from the superstition of their Fathers, vsed after this sort to worship them by an Heathenish custome, as their Saviours.

An unhappy memorie is that, which to remember Christ, who neuer ought to departe out of the heart of the iust man, standeth in neede of a sightful conceite, nor otherwise can haue the presence of Christ within him, vlesse hee haue his Image painted on the wall, or expressed in some

*Euseb. in his
7 booke and
18. Chap.*

*Charles the
great, in his
4, booke and
2. Chap. of
Images.*

Against Images.

other matter, for such a memory as is nourished, & kept by Images, proceedeth not of hartie loue: but necessitie of eye sight.

Most madnesse it is, that our mindes by the meane of the materiall Images, must be put in remembraunce, least wee fall to forget him, whereas this is the fault of infirmitie, no signe of libertie.

We praise it well that you had a zeale, that nothing made with hande, should bee worshipped: and again, you ought to haue forbidden the people fro the worshipping of the: and thirdly, that the people should not offend in adoration or worshipping of a picture, or Image.

Theodorius Bishop of Anceria sayth, wee thinke it not conuenient, to paint the Images of Saints, with material or earthly cullours, for it is euident, that it is a vaine imagination, and the procurement of the deceitfulness of the deuill.

We thinke it good, there be no picture in the Churches, least the thing that is honored, or adored, be painted on the walles.

For as much as we haue a diligent care in all thinges, to maintaine the Religion of the most high God, therefore we suffer no man to fashion, to graue, or to paint the Image of our sauioꝝ Christ, either in cullours

Greg. Pope

1. in his 7.

Booke of his

Epist. the

109. chap.

vnto Serenus

Bishop of

Messina.

In the second

Counsell of

Nice. Acts, 6

In the coun-

sell at Elibe-

ris Can. 36.

In the coun-

sell at Con-

stantinople,

Peter Cri-

nite, the 9.

Booke and 9.

Chap.

lours, or in stone, or in any other kinde of mettall, or matter: But where soeuer any such Image shalbe found, we commaund it to be taken down, assuring our subiects, that wee will most straitly punish all such as shall presume to attempt any thing, contrary to our decree and commaundement.

Be they not monstrous, that worship stones?

Now let vs intreate of y^e worshipping of Images, which not only the Heathens that were voyde of our Religion: but also as S. Hierome saith: all the old holy Fathers condemned for feare of Idolatry.

The world is come to such outrage and meere madnesse hèrein, that thys part of holinesse differeth nowe, verie little from open wickednesse.

Some doe moue affects by Images, or shewing of Saints reliques, wherof neither agréeth to the grauity of the place, that a Preacher standeth in: for wee reade not, that euer any such thing was done of Christ, or his Apostles.

I was sometime a Figge-tree log,
a block that serued for naught

The worke man doubted what of mee,
were fittest to be wrought.

A forme to sit vpon,

£. 3.

or

*Clement of
Alexandria
in his oration
to the Gen.*

*b Polidorus
Virgil in his
6. Booke and
13. Chap. of
the inuenti-
ons of things*

*Erasm. in his
3. booke of
the Church.*

*Horat. Ser. 3.
folio. 8.*

Against Transubstantiation.

or else a Priap God to be,
At length he thought it better was
a God to make of me.

*A prayer of
an olde Pa-
pist made to
the Rood.*

O sweete Iesus, as I made thee of my
Peare tree, saue thou mee.

Chap. 31.

¶ Against Transubstantiation.

Math, 26, 26

AND as they did eate, Iesus tooke
Breade, and when hee had giuen
thankes, hee brake it, and gaue it to
the Disciples, and saide: Take,
eate, this is my body.

verse, 27,

Also hee tooke the Cuppe, and when he
had giuen thanks, he gaue it to them, say-
ing: Drinke ye all of it.

verse, 28,

For this is the blood of the newe Te-
stament, that is shed for many, for the re-
mission of sinnes.

verse, 29,

I say vnto you, that I will not drinke
henceforth of this fruite of the Vine, vntil
that day, when I shall drinke it new with
you in my Fathers kingdome.

Luk, 22, 10,

He tooke bread, and when hee had giuen
thankes, he brake it, and gaue it to them,
saying: This is my body, which is giuen
for you, doo this in remembrance of mee.

verse, 20,

Like wise after supper he tooke the Cup,
saying: This Cup is the new Testament

Against Transubstantiation. fol. 164

in my blood, which is shed for you.

It is the spirit that quickeneth, the flesh Iohn, 6, 63
profiteth nothing: the words that I spake
vnto you, are spirit and life.

The Cup of thanksgiuing, which wee 1, Co. 10, 16
blesse (or prepare) is it not the Commu-
nion of the blood of Christ?

The bread which wee breake: is it not
the Communion of the body of Christ?

For we that are many, are one breade, verse, 17,
and one body, because we all are partakers
of one bread.

As often as ye shall eate of this Bread, Cha, 11, 26,
and drinke of this Cuppe, ye shal shew the
Lords death till he come.

Wherefore, who so ever shall eate of this verse, 27.
bread, and drinke this Cuppe of the Lord
unworthily, shall be guiltie of the bodie
and blood of the Lord.

The Doctours.

The bread & wine, in this Sacrament, Iustinus in
are not to be taken, as other common his 2. Apo-
meates, and drinks be, but they be meates logie.
ordained, purposely to giue thanks to
God, and therefore be called, Eucharistia,
and bee called also the body and bloode of
Christ. And yet the same meat & drink is
changed into our fleshe and blood, and nou-
risheth our bodies.

The

Against Transubstantiation.

*Irenaeus in
his 4. booke
& 34. chap.
against Valentinus.*

The bread wherein we giue thanks vnto God, although it be of the earth, yet when the name of God is called vpon it, it is not then comon bread, but the bread of thanks giuing: hauing two thinges in it, one earthly, and the other heauenly.

*In his 32, 34
& 57. Chap.
of the same
4. Booke.*

Christ confessed, Breade, which is the creature, to bee his body: and the Cup to be his blood,

The bread wherein the thanks be giuen is the body of the Lord.

Christ taking bread of the same sort that our breade is of, confessed that it was his body. And that the thing, which was tempered in the Challice, was his blood.

*Origen vpon
the 15. of
Mathew.*

The matter of the bread, auayleth nothing but goeth downe into the belly, and is auoided into the place of easement: but the word of God spoken vpon the bread, is it that auailleth,

*Ciprian in
his 2. booke
and 3. Epi.
to Cecilius.*

Forasmuch as Christ said, I am a true Vine, therefore the blood of Christ is not water, but wine, nor in it can be thought, that is blood (wherby we be redeemed, and haue life) is in the Cup, when wine is not in the Cup, wherby the blood of Christ is shewed.

Christ taking the Cup, blessed it, & gaue it to his Disciples, saying: Drink yee all of

of this, &c. By these words of Christ, we perceave, that the Cup which the Lord offered, was not only water, but also wine: and that it was wine that Christ called his blood, whereby it is cleare, that Christ his blood is not offered, if there be no wine in the Challice. Howe shall we drinke with Christ newe wine, of the creature of the wine, if in the sacrifice of God the Father, and of Christ, we doe not offer wine?

The Lorde called bread made of many grains kned together, his body: and called wine made of many grapes, his blood.

In his first Booke of his Epistles.

Because bread confirmeth the hart of the body, therfore it is conueniently called the body of Christ. And because wine worketh blood in the flesh, therefore it hath relation to the blood of Christ.

In his Sermon of the Lords Supper.

Christ hauing taken the bread, and hauing deliuered the same to his Disciples, made it his body, saying: this is my body, that is to say, this is a figure of my body.

Tertullian in his 4. Booke agaynst Mercian.

a Christ called bread, his body.

a Against the Iewes.

b It is not to be beleued, because God can doe all thinges, that therefore hee hath done all things: But we must search and see, where he hath done them.

b Against Praxeas.

Christ speaking of a Loafe, which is round in fashion, and can not see nor feele,

Epiphanius to Ancorato.

sayd

Against Transubstantiation.

sayd of it : This is my body.

*Athanasius
in that Gos-
pell, who so
euer speaketh
a word a-
gainst, &c.*

Unto how many men could Christ his body haue sufficed for meat, that he should be the foode of all the world : Therfore he made mention of his ascention into Hea- uen, that hee might withdrawe them from corporall and fleshly understanding.

*Hierome to
Hedebia.*

Let vs marke that the bread which the Lord brake, & gaue to his Disciples, was the body of our sauiour Christ, as he sayde vnto them : Take and eate, this is my bo- dy.

*Amb. in his
4, booke, and
4, Chap. of
Sacraments.
a Aug. vpon
the 98, Psal.*

They remaine the same that they were, and are changed into an other thing.

a Christes words were not heard, Christ instructed them that remained, & sayd vn- to them : It is the spirit that giueth life, the flesh profiteth nothing : The wordes that I haue spoken, are spirit and life. Un- derstand ye spiritually that I haue spoken. Ye shall not eate this body that ye see, nei- ther shall ye drinke that blood, that they shall shed that crucifie mee : I haue com- mended vnto you a certaine Sacrament, being spiritually vnderstanded, it will giue you life.

*In his Serm.
made to the
Infants and
children.*

That which you see vpon the Table, is bread : and that which is set before your eyes, is the cup : but touching that where-

in your faith desireth to be instructed, the bread is the body of Christ, and the cup his blood.

Jesus called meate his body, and drinke his blood.

In his second Sermon of the words of the Apostle.

^a Although we may set forth Christ by mouth, by writing, and by the Sacrament of his body & blood, yet we call, neither our tongue, nor words, nor inke, letters, nor paper, the body & blood of Christ: but that we call the body and blood of Christ, which is taken of the fruite of the earth, and consecrated by mysticall prayer.

In his third Booke and 4. Chap of the Trinity.

If we were bodilesse, God would giue vs these things bare and bodilesse: but for as much as wee haue soules, fastened vnto our bodies, therfore God giueth vs things spirituall, vnder thinges visible and naturall.

Christ in his 60. Hom. to the people of Antioch.

Christ minding to pluck vp that heresie by the rootes, vsed wine as well before his resurrection, when he gaue the sacrament, as after at his Table without misteries: for he sayth, of the fruit of the Vine, which surely bringeth no water, but wine.

In his 38. Hom. vpon the 26. of Mathew.

The bread, before it be sanctified, is called bread, but when it is sanctified, by the meanes of the Priest, it is deliuered from the name of bread, and is exalted to the name

Ad Cesari-um Monachum.

232.102
Against Transubstantiation.

name of the Lords body: although the nature of the bread still remaine.

a The very body of Christ it selfe, is not in the holy vessels: but the mystery, or Sacrament therof, is there contained.

b Christ gaue unto his Disciples, pieces of bread, saying: Take, eate, this is my body.

c If thou wilt knowe, how it ought not to seeme to thee a new thing, & impossible, that earthly and corruptible things be turned into the substance of Christ, looke vpon thy self, which art made new in Baptisme, when thou wast farre from life, and banished from mercy as a stranger, and from the way of saluation, and inwardly was dead, yet sodainly thou beganst an other life in Christ, & wast made new by whole: some misteries: thou visibly diddest remaine in the same measure that thou haddest before: but invisibly thou wast made greater, without any increase of the body: thou wast the selfe same person, and yet by the increase of faith, thou wast made an other man: Outwardly nothing was added, but all the change was inwardly. So likewise when thou dost goe vpon the reuerent Table, to feede vpon spiritual meats, in thy faith, looke vpon the body and blood of

a In his 11,
Hom. vpon
Mathew.
b Cyrill in
his 4. Booke
& 14. Chap.
vpon Iohn.
c Emissen of
consecration,
the 2, Di-
stinction.

Against Transubstantiation. fol. 167.

of him that is the God: honour him, touch him with thy mind: take him in thy hand of thy hart, and chéevely drinke him, with the draught of thy inward man.

He would that they which be pertakers of the godly Sacraments: should not set their mindes vpon the nature of thinges which they see: but by the changing of the names, should beleue the things which be wrought in them by grace: for he that called that, which is his carnal body, corn and bread, & also called him selfe, a vine: he did honoꝝ the visible tokens & signes, with the names of his body, and blood, not changing the nature, but adding grace to nature.

The Sacramental signes go not from their owne nature, after the sanctification: but continue in their former substance, forme, and figure, and may be seene & touched, as well as before: yet in our mindes we doe consider, that they be made, and doe repute and esteeme them, and haue them in reuerence, according to the same things that they be taken for.

These wordes of Christ, in the sixt of Iohn, directly pertayneth nothing to the Sacramentall, or corporall eating: for these wordes were spoken long before the Sacrament was ordained. Therefore, of this

*Theodore. in
his 1, Dia-
logue.*

*In his 2, Di-
alogue.*

*Nichols Li-
ra vpon the
110, Psalm.*

781.101
Against Transubstantiation.
this place, there can be made no good sufficient argument, touching the Sacramental Communion.

The creature of bread and wine, by the unspeakable Sanctification of the holie Ghost, is changed into the Sacrament of the body and blood of Christ.

There leaueth not to bee the substance of bread and wine, or the nature of wine. And in deed the Image, or representation and likenes of the body & blood of Christ, is published in the ministracion of the misteries.

The Sacrament, by the working of the holy Ghost, passe into a diuine substance: yet notwithstanding, they remaine still in the property of their owne nature.

Christ, as hee now turneth the bread into his body, euen so then in like sort, the Manna that fell from Heauen, inuisibly made his body.

Some men iudge thus, some say thus, some haue writtten thus, some grant thus: some others haue thought thus, that the very substance of the bread and wine remaine still.

If a question were moued, what maner of conuersion, or change, is this: whether it be in forme, or in substance, or of some other

Beda in octa-
uis Epipha-
nix.

Gelasius pope
against the
heretique
Eutiches.

Bertram vp-
on the Eu-
chariste.

Peter Lombard Sent. 4,
Distin. 11,
Si autem.

Against Transubstantiation. fol. 168.

other sort, I am not able to discusse it.

How the body of Christ is there, whether it be by changing of some thing into it, or Christs body begin to be there, together with the bread, both the substance, and the accidents of the bread, remaining still without changing, it is not found exprest in the Canon of the Bible.

Gabriel Biel
upon the
Cannon,
Lect. 40.

Of the maner & meane, how this might be (whether by Transubstantiation) perhaps it had ben better to leaue euery man, that would be curious, to his owne coniecture: as befoze the Counsell of Lateran, it was left at liberty.

Tonstal in
his 1, Booke
of the Sa-
crament.
Page, 46.

No man shall prooue by the very bare wordes of the Gospell, that any Priest in these our dayes doth consecrate, the very body and blood of Christ.

John Fisher
B. of Roche-
ster, against
the Captiui-
ty of Babi-
lon, made by
Martin Lu-
ther.

Thus much of Mathew, who doth also onely speake of the new Testament. Nor there is no word found here, to prooue that there is the true presence of Christes flesh & blood in our Masse: for albeit that Christ made his flesh of bread, and blood of wine: it followeth not therfore, that we shall also doo the same, as often as we will attempt it, by the vertue of any word that is there.

It can not therefore be prooued by any Scripture, y either a lay man, or a Priest,
as

Against Transubstantiation.

as often as ye shall goe about that matter, to make likewise bread and wine the body and blood of Christ, as Christ him self did, seeing that this is not comprized nor contained in the Scriptures.

By this I think euery man vnderstandeth, that the certainty of this matter dependeth not so much vpon the Gospell, as it dooth vpon the vse and custome which is recommended vnto vs so many hundred yeeres, from the very first Fathers. Thus farre of Fishers, fishing for Crabs.

Bernard in
his 33, Sermon.
vpon the
Canticles.

The vtter Barke of the Sacrament is not receaued with like pleasure, as the fatnes of the corne, faith and shape, memory and presence, eternity and time, the countenance & the Glasse, the Image of God, and the fashion of a seruant, &c. (By which wordes hee dooth so deuide remembrance from presence, that hee dooth attribute the one to the life wherein we be, and the other to the life to come.)

D. Harding
the 12, Article,
and 7,
Diuision.

Whereas S. Augustine saith heere, the body and blood of Christ to be made of the substance of the bread and wine, beware thou vlearned man, thou think them not thereof to be made, as though they were newly created of the matter of Breade and Wine, neyther that they be made of bread

Bread and Wine, as of a matter.

Chap. 32.

This is my body, is a figuratiue speech, & signes and figures haue theyr names of the things which they signifie.

This is my couenaunt which ye shal Gene, 17, 18
keepe betweene me and you, & thy
seede after thee, let euery man child
among you be Circumcized.

That is, yee shall Circumcize the fore- verse, 11,
skin of your flesh, and it shall be a signe of
the couenaunt betweene me and you.

And he set vp there an Aultar, and called Cha, 33, 20.
it the mighty God of Israell.

Thus ye shall eat it, your loines girded, Exod, 12, 11
your shooes on your feete, and your staues
in your hands: and ye shal eat it in haste:
for it is the Lords Passeouer.

When all Israell shall come to appeare Deut, 32, 11
before the Lord, in the place which he shal
choose, thou shalt reade this Lawe before
all Israell, that they may heare it.

Iesus tooke the bread, and when hee had Math, 26, 26
giuen thankes, he brake it, and gaue it to
the Disciples, and said: Take, eat, this
is my body.

v.

Like:

This is my bodie,

Luke, 22, 20

Likewise, also after Supper, he tooke the Cup, saying: This cuppe is the newe Testament in my blood, which is shed for you.

Iohn, 14, 6,

I am the way, and the truth, and the life.

Iohn, 15, 1,

I am the true Vine, and my Father is an husbandman.

Rom, 4, 11,

After hee receiued the signe of circumcision, as the zeale of the righteousness of Faith, which he had when he was uncircumcized. &c.

verse, 17,

God calleth those things which be not, as though they were.

1, Cor, 10, 4,

And did all drinke the same Spirituall drinke: (for they dranke of the same Spirituall Rocke that followed them, and that Rock was Christ.)

verse, 16,

The cup of blessing which wee blesse: Is it not the communion of the bloode of Christ? The Bread which wee breake, is it not the communion of the bodie of Christ?

Titus, 3, 5,

According to his mercie he saued vs, by the washing of the new birth.

The

is a figuratiue speech.

fol.170.

The Doctours.

EXcept yee eate my flesh, and drinke my blood, this letter killeth. Wilt thou that I bring another Letter that killeth, out of the new Testament? He that hath no knife (saith he) let him sell his coate and buy one. Loe this letter is the Gospell, and yet it killeth: but if thou take it spiritually, it killeth not: but in it is a quickning spirit. Therefore vnderstand spiritually those things which are spoken, whether it be in the law or in the Gospell. For a spirituall man discusseth all thinges, and is a Iudge of no man.

*Tertul. in
his 7. Hom.
vpon Leuit.*

Christ did not reprove bread, whereby he did represent his very body.

*In his fourth
booke against
Marston the
Heretique.*

Iesus tooke bread, and giuing it amongst his Disciples, made it his bodie, saying: This is my body: that is to say, a figure of my body: but a figure it coulde not bee, vntlesse there were a body of a truth, and in deede.

Christ called breade his body, and wine his blood, because that in the olde Testament, bread and wine were figures of his body of blood.

Except ye eate my flesh, and drinke my blood, you shall not haue life in you. Consider that these thinges witten in Gods

*Origen in his
7. hom.*

This is my bodie,

bookes are figures, and therefore examine and vnderstand them as spirituall, and not as carnall men : for if you vnderstande the as carnall men, they hurt you, & feed you not : for euen in the Gospel there is found a letter that killeth. And not onely in the old Testament, but also in the newe Testament, there is found letters that slaieth him, that spirituallly dooch not vnderstand which is spoken. For if you follow the letter, or wordes of this that Christ sayde : Except you eate my flesh, and drinke my blood, this Letter killeth.

In his fourth booke and 4. chap. to the Rom.

Ciprian in his 2. booke, and 3. Epistle.

In his Serm. of the Lords Supper.

Basill of Baptisme.

He calleth Circumcision rightly a signe, for that in it one thing was seene, and another was vnderstood.

Christes bloode is shewed in the Wine, and the people in the water that is mixt with the wine : so that the mixture of the water to the Wine, signifieth the Spirituall commixtion and ioyning of vs vnto Christ.

The weaknesse of our faith, is taught by the vnderstanding of the Sacraments.

What profite haue these wordes : Verilie, that we eating and drinking, may euermore be mindfull of him that died for vs, and rose againe.

Christ tooke bread, which comforteth
mans

is a figuratiue speech.

fol, 171

mans hart, that he might represent there:
by, his very body and blood.

Before consecration, an other kind is named: But after the consecration, the body of Christ is signified. Christ said his blood: before the consecration, it is called another thing, but after the consecration, is signified the blood of Christ.

As thou hast in Baptisme, receiued the similitude of death, so likewise doost thou in this Sacrament, drinke the similitude of Christes blood.

The Priest sayeth, make vnto vs thys oblation to be acceptable, which is the figure of the body and bloode of our Lorde Iesus Christ.

Thou dost receiue the Sacrament for a similitude of the flesh and blood of Christ, but thou dost obtaine the grace and vertue of his true nature: & receiuing the bread, in that foode thou art made partaker of the godly substance.

In eating and drinking, the bread, and wine, we do signifie y flesh & blood, which were offered for vs. And the olde Testament was instituted in blood, because that blood was a witnesse of Gods benefits in signification and figure, whereof we take the mysticall cup of his blood, to the tuition

Hier. vpon
the 26. of
Math.

Amb. in his
booke of those
things that
are declared
by the misfe-
ries, the last

Chap.

In his fourth
booke and 4.
Chap.

In his 5 chap
of the same
Booke of Sa-
craments.

In his sixt
booke and 1.
Chap. of the
same booke.

In his booke
vpon the first
Cor. 11. ch.

This is my body,

of our body and soule.

*August. of
teaching the
ignorant peo-
ple, the 26.
Chap.*

Let the newe christened man be taught, that Sacraments be visible signes of heauenly things, and that the thinges themselves, that he seeth not, must be honoured in them. And that y^e same kind & element, is not so to bee taken, as it is in daily vse. Let him also be taught, what the wordes mean, that he hath heard. Moreover, vpon occasion heereof, he must be taught, that if he heare any thing, euen in the scriptures, that sounde carnally, let him thinke that there is some spirituall thing meant by it. As many as in Hanna vnderstood Christ, they did eate the same Spirituall meate, that we doe eate.

*In his booke
of profit of
repentance.*

It is a daungerous matter, and a seruitude of the soule, to take the signe in steede of the thing that is signified.

*In his third
booke of
Christian
Doctrines.*

Seldome is any difficultie in proper wordes. But either the circumstance of the place, or the conferring of diuers translations, or els the originall tongue, wherein it was written, will make the sence plaine: but in words that be altered from their proper signification, there is great dilligence, and heed to be taken. And especially we must beware, that wee take not litterally one thing that is spoken figuratiuely:

tiuely: nor contrariwise we must not take for a figure, any thing that is spoken properly. Therefore must bee declared the manner, howe to discerne a proper speech from a figuratiue, wherein must be obserued this rule.

If the thing which is spoken, be to the furtheraunce of charitie, then it is a proper speeche and no figure: So that if it be a commaundement, that forbiddeth any euill or wicked thing, or commaundeth any thing that is good, or beneficiaall, then it is no figure: But if it commaund any euill, or wicked thing, or forbiddeth any thing that is good, or beneficiaall, then it is a figuratiue speech. Now this saying of Christ (except yee eate the flesh of the Sonne of man, & drinke his blood, you shall haue no life in you) seemeth to commaund a hainous and a wicked thing, therfore it is a figure, commanding vs to be partakers of Christes passion, keeping in our mindes to our great comfort and profite, that his fleshe was crucified and wounded for vs.

Dur Lord doubted not to say: This is my body, whē he gaue a signe of his body.

Signes, when they be applied vnto godly things, are called Sacraments.

Reasoning of signes, I say thus: Let no man

In his Booke
against Adi-
mantus, the
12. Chap.

In his tenth
booke and 5.
chapter of the
citty of God.

This is my body,

man consider in them, what they be: but rather that they be signes, that is to saie, what they doe signifie.

a In his 2.

booke of chri-

stia doctrine.

1. Canon.

b In his 46

Treatise vpon

Iohn.

c In his third

booke and 22

chap. against

Maximinus.

d In his Ser-

mon to the

Infants.

a In Sacraments we see one thing, and we understand an other thing.

b The Sacraments are one thing, the thing of the Sacrament is another thing.

c In Sacraments is to be seene, not what they be, but what they signifie.

d Christ did cary by his body, fro whence hee shall come to iudge the quicke and the dead. There he is now sitting on the right hand of the Father. How can therfore the bread be his body, and the cuppe, or that which is in the cuppe be his blood? These things, brethren, are therefore called Sacraments, because that in the one thing is seene, & the other thing vnderstood. That which is seene hath a visible appearance or forme: but that which is vnderstood, hath a spirituall vtilitie and profite.

A day or two before good Friday, we vse in common speech to say thus: To morrowe, or this day two dayes, Christ suffered his passion, where in very deed he neuer suffered his passion but once, and that was many yeeres passed.

Likewise, vpon Easter day we say, this day Christ rose from death: where in very deed

In his 23.

Epistle to

Bonifacius.

is a figuratiue speech.

fol. 173.

but
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no
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déed, it is many hundred yéeres sithence he
rose from death, Why then doe not men
reprooue vs as lyars, when wee speake in
this sort: But because we call those dayes
so, by a similitude of those dayes, wherein
those things were done in déede. And so it
is called that day, which is not that day in
déede: but by the course of the yéere, it is
a like day. And such things be sayde to be
doone that day, for the solemne celebrati-
on of the Sacramentes, which thinges in
déede were not done that day, but long be-
fore. Was Christ offered any more but
once: And he offered him selfe: And yet
in a Sacrament or representation, not on-
lie euery solemne feast of Easter, but eue-
rie day hee is offered to the people, so that
he doth not lye, that sayth, he is euery day
offered.

If or if Sacraments had not some simi-
litude or likenesse of those things, whereof
they be Sacraments: then they should be
no Sacraments at all: and for their simi-
litude and likenesse, commonly they haue
the names of the thinges, whereof they be
Sacramentes. Therefore, as after a cer-
taine manner of speech, the Sacrament of
Christes body, is Christes body: The
Sacrament of Christes blood, is Christes
blood:

Nota.

457.101
This is my body.

blood: So likewise the sacrament of faith is faith: And therefore, when wee answered for young Children in their Baptisme, that they beleue, which haue not yet the mind to beleue, we answered, that they haue faith, because they haue the Sacrament of faith. And wee say also, that they turne vnto God, because of the Sacrament of conuersion vnto God: for the answered pertaineth to the celebration of the Sacrament.

And likewise speaketh the Apostle of Baptisme, saying: That by Baptisme we be buried with him into death, hee sayeth not, that we signifie buriall: But he sayeth plainly, that we be buried. So that the Sacrament of so great a thing, is not called but by the name of the thing it selfe.

In his 57.
question vpon
Leuiticus.

A thing which signifieth, is wont to be called by the name of the thing which it signifieth, as it is written in the scripture: the seauen eares, be seauen peeres: the seauen Kine, be seauen peeres, & many other like. And so said Saint Paule: That the Rock was Christ, and not that it signified Christ: but even as it had beene in deede, which neuerthelesse, was not Christ by substance: but by signification. Euen so, because the blood signifieth & representeth the

is a figuratiue speech.

fol. 174

the soule, therefore, in a Sacrament, or signification, it is called the Soule.

For truly, so the blood is the Soule, as Christ was the stone, and yet the Apostle sayth not, that the stone signified Christ: but saith, it was Christ. And this sentence, Blood is the soule, may be vnderstood to be spoken in a signe or figure, for Christ did not sticke to say: This is my body, when he gaue the signe of his body.

In his Booke
against A-
dimantus,
the 12. Cha.

Christ admitted (Judas) vnto the banquet, when hee did betake and deliuer vnto his Disciples, the figure of his body.

In his Pre-
face vpon the
3, P^{sa}l.

Visible Sacramentes are ordained for carnall men, that by the stepps of Sacraments, wee may be led from the thinges that we see with the eye, vnto the thinges that we vnderstand.

In his questi-
ons vpon the
old Testa-
ment.

The Sacraments of the old Law, were promises of thinges to be performed: Our Sacraments are tokens of thinges that already be performed.

In his 9, book,
& 14, Chap.
against Fau-
stus.

The Sacraments of the Iewes in outward tokens, were diuers from ours: But in the thinges signified, they were equall, and one with ours.

In his 26,
Treatise vpon
Iohn.

If wee beholde the visible Creatures, wherein the Sacraments are ministred, who seeth not, that they be corrupt? But

In his 3, book
& 10. Chap.
against the
Donatistes.

if

This is my body.

if we consider the things that are wrought thereby, who seeth not, that they cannot be corrupted :

In his 18.

*Booke, & 48
Chapter of
the City of
God.*

All signes and tokens, seeme in a maner to beare the persons of the things themselves, that they signifie. So the Apostle sayth : The Rocke was Christ, for that the Rock, wherof it was spoken, signified Christ.

*Hier. vpon
the first to
the Gala.*

Let vs not think, that the Gospell standeth in the words of the Scripture, but in the meaning.

*Cyprian de
unctione,
Chrismatis.*

Christ in his last Supper, gaue to his Apostles, with his owne hands, bread and wine, which hee called his flesh and blood : But on the Crosse he gaue his very body to be wounded with the hands of theouldiers, that the Apostles might declare to the world, how, & in what maner bread and wine may be the flesh and blood of Christ. And the manner he straight wayes declareth thus : that those things which doe signifie, & those things which be signified by them, may be both called by one name.

If any man vnderstande the wordes of Christ carnallie, hee shall surely profite nothing thereby : For what meane these words : The flesh auailleth nothing : He meant not of his flesh (God forbid) but he meant

meant of them that fleshly & carnally vnderstoode those thinges that Christ spake: But what is carnall vnderstanding: To vnderstand the wordes simply as they be spoken, and nothing else: for we ought not so to vnderstand the things which we see: but all misteries must bee considered with inward eyes, that is, spiritually to vnderstand them.

We offer in deede, but in remembrance of his death, this Sacrifice is a token or figure of that Sacrifice. The thing that we do, is done in remembrance of that thing that was done before: we offer alway the same thing, nay rather we work the remembrance of that Sacrifice.

In his 17.

Hom. vpon
the Hebr.

Christ ordained the Table of his holy Supper, for this purpose, that in the Sacrament hee should daily shewe vnto vs, bread & wine, for a similitude of his body.

Vpon the 22.
Psal.

God will not that wee vnderstande the words of the holy Scriptures simply and plainly as they lye: but with great wisdom and discretion.

In his 14.

Hom. vpon
Iohn.

In the sanctified vessels, there is not the very body of Christ in deede: but a mystery of that body is contained.

In his 11.

Hom. vpon
Math.

If Christ dyed not, whose signe, and whose token is this Sacrament.

In his 83.

Hom. vpon

Christ

Math.

In his 61.
Hom. to the
people of
Antioch.

This is my body,

Christ lefte vnto vs his last remembrance, as if a man going a farre iourney, leaue a token with his friend, to the ende, that hee seeing the same, may remember his benifits and friendship: which token, that friend, if he loue unfainedly, cannot see without great motion of his mind, & without teares.

Fulgentius
in his book to
King Thra-
simundus.

Theodorete
in his first
Dialogue.

This Cup or Chalice is the new Testament, that is to say: This Cup or Chalice which I deliuered vnto you, dooth signifie the new Testament.

Our Sauour without doubt, changed the names, and gaue to the body, the name of the signe or token: and to the token hee gaue the name of the body. And so when he called him selfe a Vine, hee called blood that, which was a token of blood.

The cause is manifest, why the names were chaunged, for hee would that they which be pertakers of the godlie Sacramentes, should not sette their mindes vpon the nature of the thinges which they see, but by the chaunging of the names, shoulde beleene the thinges which bee wrought in them by grace: for he that called that, which is his naturall body, corne, and bread, and also called him selfe a Vine, he did honour the visible tokens & signes, with

with the names of his body and blood, not changing the nature: but adding grace to nature.

It is cleare, that it is the figure of those things, whereof it beareth the name.

a A sacrament is a signe of a holy thing.

a Peter Lombard. 4. Distinction.

b Therefore it is called a sacrament, for because one thing shall appeare, & an other thing is vnderstoode and eaten.

b In the 2. Distinction. quam manducat.

c It is called the body of Christ: But improperly, y^e meaning of it may be thus. It is called the body of Christ, that is to say, it signifieth the body of Christ.

c In the 2. Distinction. of consecration, hoc est quod.

d Eat my flesh, & drink my blood, meaning hereby vnder an Allegory, or by way of a figure, the meate and drinke, that is of faith and promise.

d Clements Alexander, in Pedagogia. 1. Booke, &

e It is to be noted, that the sacrament is called a figurative body: because it is made present for a figurative purpose, that is to say, to the ende the death of the same body (which death is now past and absent) may be remembred most effectually.

6, Chap. c D Harding in his Booke a detection. &c. Fol. 333

Sometime the sacrament is taken for the forme of bread and wine, and that in deede, is not our Lord.

Folio, 334.

I graunt the sacrament, to bee a mystical figure of Christes death, and of his visible body.

Folio, 339.

Chap.

Vee eate Christes body,

Chap. 33.

Vee eate the body and blood of Christ,
onely by faith.

Iohn. 6, 47.

Verily, verily, I say vnto you, hee
that beleeueth in mee hath euerla-
sting life.

verse, 48.

verse, 50.

I am the bread of life.

This is the bread, which cometh down
from Heauen: that hee which eateth of it,
shall not die.

verse, 51.

I am the liuing Breade, which came
downe from Heauen: if any man eate of
this Bread, he shal liue for euer: And the
Bread that I will giue, is my flesh, which
I will giue for the life of the world.

verse, 53.

Verily, verily, I say vnto you: Except
ye eate the flesh of the Sonne of man, and
drinke his blood, ye haue no life in you.

verse, 54.

Whosoever eateth my flesh, & drinketh
my blood, hath eternall life, and I wil raise
him vp at the last day.

verse, 55.

For my flesh is meate in deede, and my
blood is drinke in deede.

verse, 56.

He that eateth my flesh, & drinketh my
blood, dwelleth in me, and I in him.

verse, 57.

As the liuing Father hath sent mee, so
liue I by the Father, & he that eateth me,
euen he shall liue by me.

This

and drink his blood by faith. fol.177

This is the breade which came downe verse, 8,
from heauen: not as your Fathers haue
eaten Manna, and are dead: he that eateth
of this bread, shall liue for euer.

Who soeuer liueth and beleeueth in me, Cha, 11, 26
shall neuer die.

I am the Vine, ye are the branches: hee Cha, 15, 5,
that abideth in me, and I in him, the same
bringeth forth much fruite: for without
me, ye can doe nothing.

Brethren, I would not that yee should 1, Cor, 19, 1,
be ignorant, that all our Fathers were
vnder the clowde, and all passed through
the Sea.

And dyd all eate the same Spirituall verse, 3,
meate.

And did all drinke the same spirituall verse, 4,
drinke, for they dranke of the spirituall
Rocke that followed them: and the Rock
was Christ.

That christ may dwell in your hearts Ephc, 3, 17
by Faith, that ye beeing rooted and groun-
ded in loue. &c.

The Doctours.

THE same Word, Christ called his Tertul. of the
fleshe: For the Woorde that was resurrection
flesh:
3.

of our bo-
dies.

Origen. in his
16. hom. vpo
Numbers.

Cypr. in his
Serm. of the
Lords supper

We eate Christes body,

fleshe : Therefore, hee must be receaued
in cause of lyfe : Hee must bee deuoured
by hearing : hee must bee chewed by vn-
derstandinge : Hee must be digested by
Faith.

He was wounded, whose blood we drinke:
that is to say, the words of whose doctrine
we receiue.

Hee that drinketh of the holy Cuppe,
remembring the benefite of G D D, is
more thirstie then hee was before, and lyf-
ting vp his heart vnto the liuing G D D,
is taken with such a singuler hunger and
appetite, that hee abhorreth all guallie
and bitter drinckes of sinne : And all sa-
uour of carnall pleasures is to him, as it
were sharpe and sower Vinegar. And
the sinner beeing conuerted, receauing
the holy misteries of the Lords Supper,
giueth thanks vnto G D D, and boweth
downe his head, knowing that his sinnes
be forgiven, and that hee is made cleane
and perfect, and his soule (which G D D
hath sanctified) hee rendereth to G D D
again, as a faithfull pledge, and then hee
glorieth with Paule, saying : Nowe is it
not I that liue: but it is Christ that liueth
in me.

These thinges be practised and vſed a-
mong

and drink his blood by faith.

fol. 178

mong the faithful people, & to pure minds the eating of his fleshe, is no horrour, but honour: And the spirite delighteth in the drinking of the holy & sanctified blood, and doing this, we whet not our teeth to bite: But with pure ffaith, we breake the holy Bread.

The Author of this tradition said: that except wee eat his fleshe, and drinke his blood, we shall haue no life in vs: instructing vs with a Spirituall lesson, and opening to vs a way, to vnderstand so priue a thing, that wee should knowe, that the eating is our dwelling in him, and our drinking is as it were an incorporatio in him: being subiect vnto him, in obedience: ioyned vnto him in our willes: and vnitied in our affections. The eating therfore of this fleshe, is a certaine hunger, and desire to dwell in him.

As meate is to the flesh: so is ffaith vnto the Soule.

We eat Chrestes fleshe, and drinke his blood, beeing made by his incarnation and sensible lyfe, partakers of his worde and wisdom. For his flesh and blood, he called all his mysticall conuersation, heere in his flesh, and in his doctrine, consisting of his whole lyfe, pertaining both to his hu-

*Basil in his
141. Epist.*

We eate Christes body,
manity and diuinitie, whereby the soule is
nourished, and brought to the contempla-
tion of things eternall.

*a Am. in his
2. booke of
Virgins.*

*b In his 19
Sermon.*

*c In his tenth
booke and 24*

Cha. of Luke

*c In his booke
of those thin-*

*ges that are
declared by*

*the misteries,
the 4. Chap.*

*f Aug. vpon
the 75. psal.*

In his 13.

Booke, and 1.

*Chap. of the
Trinitie.*

In his 80.

*Treatise vp-
on Iohn.*

a In our mindes christ is dailie offered,
for the redemption of the body.

b Stephen being in earth, touched christ
beeing in heauen, by faith.

c Wee touch not christ by bodily touch-
ing: but we touch him by fayth.

d By fayth christ is touched: By fayth
christ is seene. Hee is not touched with
our bodies: he is not holden with our eies
(but with fayth.)

e That thing is better seene, that is not
seene with our eyes.

f When wee forgette not the giftes of
our Sauour, is not christ offered vnto
vs euery day: Of the very remnaunces
of our thoughts, that is to say, of our
verie memorie, Christ is so daily offe-
red vnto vs, as though he renewed vs euery
day.

Of thinges that be absent, fayth is pre-
sent: of thinges without, faith is within:
and of thinges that be not seene, fayth is
seene.

From whence hath the water this great
power, that it toucheth the body, and wa-
sheth the heart, sauing by the working of
the

the word: Not for that it is spoken: But for that it is beleueed.

Whosoever thou be, that with faith and feare, hearest the worde of God, the breaking of bread dooth comfort thee, the absence of our lord is not absence: haue thou faith, and he whom thou seest not, is with thee. Therefore our Lord, as touching his bodie, hath absented himselfe from all his Church, and is ascended into heauen, that our faith may be edified.

In his 141.
Ser. on the
2 holy day
after Easter.

Howe shall I holde Christ beeing absent: Howe shall I thrust my hande into Heauen, that I may holde him sitting there: Sende vpp thy faith, and thou holdest him. Thy Fathers helde him in flesh, holde him thou in thy hart, for christ beeing absent, is also present: vnesse hee were present, wee coulde not holde him. But forasmuch as it is true, that he saith: Beholde, I am with you untill the ende of the worlde.

In his 50.
Treatise vpon
Iohn.

Therefore, he is gone, and yet is here: he cometh againe, and hath not forsaken vs, for hee hath aduanced his bodie into heauen: But he hath not withdraue his maiestie from the worlde.

Our Lord called himselfe the bread, that came from heauen, exhorting vs to beleue

In his 26.
Treatise vpon
Iohn.

We eate Christes body,

in him. For to beleue in him, that is, to eate the bread of life. He eateth, that beleueth in him. He is fed inuisibly, because he is new borne inuisibly. Inwardly he is an infant: inwardly he is new. Where he is renewed, there is he filled.

*In his seventh
Treatise vpon
Iohn.*

Christ himselfe is our meat: then which nothing is more sauery: so that a man hath a sounde taste in his heart.

*In his first
Treatise vpon
the Epistle of Iohn.
a In his 27.
Treatise vpon
Iohn.*

The Lorde comforteth vs that cannot now touch him with hande, sitting in heauen: But by faith we may touch him.

a When ye shall see the sonne of man ascending vp, where he was before, the shall yee see, that he giueth not his body in such sort as you imagine: then shall yee vnderstand, that his Grace is not consumed by morsels.

*In his 26.
Treatise vpon
Iohn.*

He that eateth Christes body inwardlie, not that eateth outwardly: hee that eateth the body of Christ it selfe in hart, not that presseth with his teeth. To beleue in Christ, that is, the eating of the breade of lyfe: prepare not your mouthes, prepare your hearts.

*a In his 25.
Treatise vpon
Iohn.*

a To beleue in him, is to eate him: drinking of him, what is it els, but to liue by him:

*b In his
Booke a-*

b Why dost thou prepare thy belly, and thy

and drink his blood by faith.

fol. 180.

thy teeth: Beleue, and thou hast eaten.

c Come vnto me, and receiue the light: That is: Come vnto him, But beleue in him.

gainst the Iewes.

c In his booke of nature and grace, the 69. Chap.

d Your walking shall not be painfull to you: For there ye come to him, where ye beleue in him.

d In his 4. booke and 16 Chapter of Christian Doctrine.

There be certaine spirituall handes, in the heart.

The Preachers deliuer Christ vnto theyr auditours, and learners.

Beholde Christ ascending: beleue in Christ being absent: trust in Christ that shall come againe: and yet by his priue mercie, feele him present.

Vpon the 46 Psalme.

This is therefore to eate that meat, and to drinke that drinke, to dwell in Christ, and to haue Christ dwelling in him.

In his 26. Treatise vpon Iohn.

What other thing heere is it to drinke, but to liue: Eate life, drinke life, and thou shalt haue lyfe: and yet thy lyfe is whole.

In his second Serm. of the wordes of the Apost. in his 117. Epist.

The thinges that wee understande (by Faith) are more certaine then the thinges that we see with our eyes.

Not that is seene: but that is beleued, dooth feede vs.

Of the wordes of our Lord in Luke.

a All misteries of Sacraments, must be considered with inward eyes, that is to

a Christo. in 16. Hom vpo say, Math.

Ve eate Christes body,

say spiritually. For the inward eyes, as soone as they doe see the Bread, doe passe ouer the creatures, and thinke not of the bread which is baken of the Baker: but of him that calleth himselfe the breade of life, which is signified by the mysticall or Sacramentall bread.

*In his 24.
Hom. vpon
the 1. Cor.*

Whereas the carrion is, there are the Eagles. The carrion is the body of christ, in respect of his death: But hee nameth Eagles, to shewe that who so will approche to his bodie, must mount aloft, and haue no dealing with the earth, nor be drawne and creepe downward: but must euermore flee vp, and beholde the Sonne of Iustice, and haue the eye of his minde quicke and sharpe. For this is a Table of Eagles that flee on high: not of Iayes that creepe beneath.

*Hier. of the
7. orders of
the Church.
De Gradu. 7.*

Christ is thy banquet, Christ is thy thought, Christ is thy ioy, Christ is thy desire, Christ is thy reading, Christ is thy rest.

*Hier. vpon
the Booke of
the Preacher.*

The flesh of the Lorde is verie meate, and the blood of the Lorde is verie drinke. We haue this good profite onelie in thys worlde, that wee may eate his fleshe, and drinke his bloode, not onelie in a misterie, but also in the reading of the scriptures.

For

and drinke his blood by faith. fol. 181.

For it is very meate and drinke which is taken out of Gods worde, by the knowledge of the scriptures.

Unto whome Christe was paynted out, and crucified among you before your eyes, yet was not Christ crucified in Galatia, but at Ierusalem: howe then sayth Saint Paul vnto the Galathians: Christ was crucified amongst you: His meaning was, to shewe the strength of faith, which is able to see thinges, though they be farre away, & that they by the eyes of faith, sawe the death of Christ more plainlie and perfectlie, then manie that were present at his death, and sawe all that was done.

*Chri. vpon
the Epist. to
the Gala. the
3. Chap.*

Christ was the verie true Hanna, who vnder the figure of Hanna, God gaue vnto the Fathers of the old Law.

*Ciril in his 3.
Booke, & 34.
cha. vpon Iohn*

Christ is the beginning and foundation vnto holines and righteousnes: I meane by Faith, and none otherwise, christ dwelleth in vs.

*In his 4. book
and 39. Cha.
vpon Iohn.*

They were vnder the cloude, and were drinched with christ, the Rocke giuing the water.

*Hillary vpon
the 67. Psal.*

No man may doubt, but euery faithfull man is then made partaker of the bodie and blood of christ, when in Baptisme hee
is

*Beda vpon
the 1. Cor.
10. Chap.*

We eate Christes body,
is made the member of Christ.

Ber. in his 3. Sermon. vpon the Psalme. Qui habitat. What is it to eate his flesh, & to drinke his blood, but to be partakers of his Passion, and to followe that conuersation, which he did vse heere in the flesh: Which thing, that most holie Sacrament in the which wee receiue the body of the Lorde dooth signifie, that is to say, that as the forme of bread is seene to enter into vs, so must we knowe that by that conuersation, which he did vse in the earth, hee entereth into vs to dwell, through Fayth in our harts.

In his Ser. of the louing of God.

Hee that eateth my fleshe, and drinketh my blood, hath eternall life, that is to say, he that is mindfull, or doth remember my precious death, and by mine example doth mortifie his members which are vpon the earth, hath euerlasting life.

Enthinus, vpon the 9. Cha. of Iohn.

Wee may not looke barely vpon those thinges (of Bread and Wine) but must thereof imagine some other matter, and beholde the same with our outward spirituall eyes, as it is meete to beholde misteries.

a Greg. vpon the 1. Kings. 2. Chap. and 2. Booke.

a Inwardly hee holdeth Christ, whom by meditation he beareth in his hart.

b In his. 29. Booke, and

b Iohn Baptist by pointing with his finger: Elaias, by prophesying: Abell by

and drinke his blood by faith. fol. 182

by offering, spake all thre of one Lambe. 16. Chapter
And Abel by signifying, helde the same of Iob.
Christ in his handes, whom Iohn helde
by pointing, and whom Esaias helde by
prophecyng.

c Thys is the drinking of the bloode of
Iesus, to be made partaker of his immor-
talitie.

c Clements
Alex. in his
2. Booke, and
2. Chap.

d This is to eate that liuely bread, to be-
leeue in Christ, that is to say, with loue
to sticke fast vnto Christ.

d In his 2.
Distinction
Chap. 1.

e The Sacraments by reason of the
time, were diuers: when as the fayth, by
the which we liue, was in no age diuers.

c Leo Pope,
in his 3. Ser.
of the byrth
of our Lorde.

Chap. 34.

¶ The vicked eateth not the body of
Christ, that is, hee hath no pro-
fite by his Passi-
on.



Gue uot that which is ho-
ly to dogs, neither cast ye
your pearles before swine
least they treade them vn-
der theyr feete, & turning
gaine, all to rent you.

Euery

The wicked eateth not

John, 15. 2.

verse, 6.

Every branch that beareth not fruit, in me, he taketh away.

If any man abide not in me, hee is cast forth as a branch, and withereth: and men gather them, and cast them into the fire.

Rom. 8, 9.

If any man hath not the spirit of christ, the same is not his.

1, Cor. 11, 27.

Wherefore, who so ever shall eat this bread, and drinke the cup of the Lord unworthily, shall be guilty of the bodie and blood of the Lord.

verse, 29.

For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because hee discerneth not the Lords body.

2, Cor. 6, 14,

Be not unequally yoked with the Infidells: for what fellowshipe hath righteousness with unrighteousnesse? And what communion hath light with darkness.

verse, 15.

And what concord hath christ with Belial? Or what part hath the beleuer with the Infidell?

verse, 16.

And what agreement hath the Temple of God, with Idols?

Heb. 6, 6.

If they fall away (it is impossible) they should bee renewed againe by repentance: seeing they crucifie againe to them selues the

the sonne of GOD, and make a mocke of him.

Titus, 1, 15.

Unto the pure, are all things pure, but vnto them that are defiled, & vnbeleeuing, is nothing pure, but euen their minds and consciences are defiled.

The Doctours.

TH E word was made flesh, and verie meate, which, who so eateth, shall surely liue for euer, which no euill and wicked man can eate, for if it could be, that he that continueth euill, might eate the worde made flesh, seeing that he is the word and bread of life, it should not haue bene written: Whosoever eateth of this bread shall liue for euer.

Origen vpon Math.

Jesus is the bread, which is the Saints, and he that taketh this bread, dooth not die a sinners death, for this bread is the remission of sinnes.

Amb. of the Patriarkes blessing, the 6. Chap.

This bread that goeth into the body, is not so greedily sought of vs, but the bread of euerlasting life, which vpholdeth the substance of the soule. For hee that disagreeeth from christ, dooth not eate his flesh, nor drinke his blood, although he receiueth the

In his Booke vpon the Sacraments.

The wicked eateth not

the Sacrament of so high a thing, to his utter damnation and vndwining.

*Aug. in his
21. booke, &
25. Chap. of
the Citty of
God.*

Neyther Heretique, nor such as professe a true Faith in theyr mouthes, and in theyr liuing shewe the contrarie, haue neyther a true Faith (which worketh by Charitie, and dooth not euill) are to be counted among the members of Christ. For they can not bee, bothe members of Christ, and members of the deuill. Therefore it may not be sayde, that any of them eate the bodie of Christ. For when Christ sayth: He that eateth my flesh, and drinketh my bloode, dwelleth in mee, and I in him. Hee sheweth what it is to eate his body, and drinke his blood: which is, when a man dwelleth so in Christ, that Christe dwelleth in him. For Christe spake these wordes, as if hee should say: He that dwelleth not in me, and in whom I dwell not, let him not saye or thinke, that hee eateth my bodie, or drinketh my blood.

*In his 26.
Treatise vpon
Iohn.*

Hee that dooth not eate his flesh, and drinke his bloode, hath not in him euerlasting lyfe. And hee that eateth his flesh, and drinketh his bloode, hath euerlasting life: but it is not so in those meates, which then we take to sustaine our bodies.

For

For, although without them wee cannot lyue, yet, it is not necessarie, that who soeuer receiueth them, shall liue, for they may die for age, sicknesse, or other wayes.

But in this meate and drinke of the body & blood of our Lord, it is otherwise, for both they that eate and drinke them not, haue not euerlasting life: and contrariwise, whosoever eate and drinke, they haue euerlasting life.

The Sacrament of the vnitie of Christes body and blood, is taken in the Lords Table, of some men to lyfe, and of some men to death: But the thing it selfe is taken of all men to life, and of no man to death. This is to eate that meate, and drinke that drinke: to dwell in Christ, and to haue Christ dwell in him. And for that cause, he that dwelleth not in Christ, and in whom Christ dwelleth not, without doubt, he eateth not spiritually his flesh, nor drinketh his blood: although carnally, and visibly with his teeth, he bite the Sacrament of his body and blood.

The Disciples dyd eate the Breade, which is the Lord, but Judas did eate the Brede of the Lorde against the Lorde: to
them

The wicked eateth not

them it was life, but to him, it was paine and death.

*In his 53.
Serm. of the
words of the
Lord.*

Many doe receaue the Sacrament of his body: but they shal not all that receaue it, haue the place with him, which is promised vnto his members.

Chrysostome.

Sancta, sanctis: holy thinges, for holie men.

*Hier. vpon
the 66. Cha.
of Esay.*

All that loue pleasure more then God, eate not the flesh of Iesu, nor drinke his blood, of the which himselte saith: He that eateth my flesh, and drinketh my blood, hath euermore life.

*In his Booke
vpon Ieremy.*

Heretiques dooth not eate and drinke the body and blood of the Lord.

*In his Booke
vpon the 3.
of Oseas.*

Heretiques, eate not the flesh of Iesu, whose flesh is the meate of faythfull men.

*Hillary in
his 2. Booke
of the Tri-
nity.*

The Breade that came downe from Heauen, is not receaued, but of him that hath our Lorde, and is the member of Christ.

*Prosper in
his 339.
Sentence.*

He that agreeth not with Christ, dooth neither eate his body, nor drinke his blood, although to the condemnation of his presumption, hee receaue euery day the sacrament of so high a matter.

Christ is touched with affection, not
with

What it is to be guilty of, &c. fol. 185.

with the hand: with desire, not with the eye: with faith, not with the senses.

Bernard in his 26. Sermon.

* Judas is said to haue eaten the bread of our Lord against our Lord, because hee did eate the Sacrament vnworthily, and so he did not eate our Lord, as he is bread, that is to say: as he feedeth: but as he is a Judge, and as he condemneth the vnworthy eater to euerlasting paine.

upon the Canticles.

* D. Hard. in his booke a detection of foule errors, lyes, &c Folio, 346.

Chap. 35.

What it is to be guilty of the body and blood of the Lord.

Whoſoeuer therfore ſhal breake one of theſe cōmaundements, and teach men ſo, hee ſhall be called the leaſt in the kingdom of heauen. Math. 5, 19.

Giue ye not that which is holy to dogs, neyther caſte yee your Pearles before Swine, leaſt they tread them vnder their feet. Math. 7, 9.

Whoſoeuer ſhall eate this bread, and drinke this cup of the Lorde vnworthily, ſhall be guilty of the body and blood of the Lord. 1. Cor. 11, 27.

For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, verſe, 29.

Aa,

nation,

What it is to be guilty of, &c.

nation, because he discerneth not the Lords body. For this cause many are weake and sicke among you, and many sleepe.

The Doctours.

*Cyprian of
the washing
of the Apo-
stles feete.*

The wicked haue no gaine by the death of Christ: but the benefites that they haue despised, doe most iustly condemne them.

*Athanasius
of the passion
and Crosse of
our Lord.*

Worshipping our Lorde, and not liuing so as is meete for our Lord, they feele not that thereby they are made guiltie of our Lords death.

*Ambr. vpon
the I, Cor. II
chap.*

He is unworthy of the Lorde, that dooth otherwise celebrate the misteries, then it was deliuered of the Lord: for hee can not be deuout that taketh it otherwise then it was giuen of the Authour.

*August. in
his 50. epist.
to Bonifacius*

*a In his 20.
Sermon of
time.*

*In his 120
sermon in the
same booke.*

*Hiero. vpon
Malachy the
Prophet.*

Outwardly they haue the Sacrament of christes body: but the thing it selfe inwardly in theyr harts they haue not. And therefore they eate and drinke theyr owne iudgement. a Hee is guiltie of no small price, but euen of the blood of Christ, that defileth his owne soule, that was made cleane by the Passion and blood of Christ.

The adulterer is guiltie of euerlasting death: because hee despised in himselfe the blood of our Saviour.

When the Sacraments are abused, the
hee

The Lay people ought &c. fol. 186.

hee whose Sacraments they are, is sayde
to be abused.

¶ Chap. 36.

The Laye people ought to receiue the
Cup of the Lord, as well as
the Bread.

Also he tooke the Cup, and when he Math, 26, 27
had giuen thanks hee gaue it them,
saying: Dzinke ye all of it.

For this is the bloode of the newe verse, 28,
Testament that is shed for many, for the
remission of sinnes.

Also he tooke the cuppe, and whē he had Mar, 14, 23
giuen thanks, gaue it to them: and they
all dranke of it.

And he tooke the cuppe and gaue thanks, Luk, 22, 17,
and saide: Take this, and deuide among
you.

The cuppe of blessing, or thanksgiuing, 1. Cor. 10.
which we blesse, is it not the Communion 16.
of the blood of Christ?

I haue receiued of the Lorde, that which 1. Cor, 11.
I also haue deliuered vnto you, to wit, &c. 23.

After the same manner also hee tooke the
cup when hee had supped, saying: This verse, 25.
cup is the newe Testament in my blood:
this do as oft as pee dzinke it, in remem-
braunce of mee.

Aa. 2.

For

verse, 26.

The Lay people ought to receave

For as often as ye shall eat this bread, and drinke this Cup, ye shew the Lordes death till he come.

The Doctours.

*Ignatius to
the Phila-
delphians.
Ciprian in
his 2, Epistle
to Cornelius.*

ONE Cup is deuided, vnto the whole Church.

How shall wee teach, exhort, and prouoke the people to shed their blood, for the confession of the name of Christ, if we doe denie, or will not giue vnto them the blood of Christ, when they should fight & stand manfully in the quarrell of their Maister, and Lord Christ?

Or how shal we make them apt to drinke the Cup of Martirdom, if we doe not permit nor suffer them to drinke the cup of the Lord in the Church, by the right that they haue to communicate with vs.

*a Chrysost. in
his 27. Hom.*

in the 1. Cor.

b In his 18.

Hom. in the

2. Cor.

c Dionysius

Hiera. 3, cha.

d Beda in his

6, booke vpon

the 22. of

Luke.

a Christ both in the bread, and also in the Cup, said: Doe this in remembrance of me.

b In the receauing of the holy Mysteries, there is no difference betweene priest and people.

c The vntity of the Cup, is deuided vnto all people.

d The bread in mysticall manner, hath relation to the body of Christ: the Wine hath

the Cup as well as the bread.

fol. 187

hath relation vnto his blood.

The Cup is called the communication, because of the participation, for that euery man receaueth of it.

Haimo vpon
the 1. Cor. 10
Canon.

a The reuerend Cup, is in equall manner deliuered vnto all.

a Theophi-
lact in the 1,
Cor. 11. cha.

b Dzinke ye all of this: as well the Ministers, as the rest of the faithfull.

b Paschasius
c August. of

c We receaue together: we dzink together: because we liue together.

consecration,
the 2, distin-

d We haue vnderstoode, that some ha-
uing onely receaued the holy portion of the
body, doe abstaine from the Cup of the ho-
ly blood: but sith that they are moued by a
fond superstition, which I know not, thus
to abstaine, eyther let them receaue the
whole Sacrament, or be put from all to-
gether. For there can be no deuision of
this our Sacrament, and high mystery,
without great Sacriledge.

ction, quia
passus.

d Gelasius
Pope, of co-
secration, the
2, distinction
Chap. Com-
perimus.

It is not without a iust and necessarie
cause, that the Sacrament is taken under
both kindes. For the kinde or forme of
bread, is referred to the flesh: & the kinde
or forme of wine to the soule.

The Glosse
vpon the
same Canon.

It is taken and receaued vnder both
kindes, for to signifie that Christ did take
vpon him, both a humane body, and an hu-
mane soule. And also for to signify that the

Aa. 3.

recea-

The Laypeople ought to receiue receyuing of this Sacrament, is auayleable both to the flesh, and also to the soule, for if it were onely receaued vnder one kind, it should be signified that it is auayleable onely for the vniton and safegard of the one.

*Leo Pope of
Consecratio,
the 2. distinc.
cum omne.*

Wheras for the accomplishment of the Communion, they dippe the Sacrament and deliuer it vnto the people, they haue not receiued this witnesse of the Gospell: for the deliuey of the bread, & the deliuey of the cup, are mentioned a sunder.

*Gerardus Lo-
richius in the
7. part of the
canon.*

They be false catholiques, that are not ashamed by all meanes to hinder the reformation of the Church. They to the intent the other kinde of the Sacrament may not bee restored vnto the lay people, spare no kind of blasphemies, for they say that Christ saide onely vnto his Apostles. Drinke ye all of this: but the words of the canon be these, Take & eate ye all of this. Weere I beseech them, let them tell mee, whether they will haue these wordes also onely to pertaine vnto the Apostles. Then must the lay people abstaine frō the other kind of the breade also, which thing to say, is an heresie, & a pestilent, and a detestable blasphemy. Wherfore it followeth y each of these wordes was spoken vnto the people

the Cup as well as the bread.

fol. 188.

ple, and to the whole church.

Whole christ is not containd under
eche kind, by way of Sacrament: but the
flesh onely under the forme of Bread, and
the blood under the forme of Wine.

*Alexander
of Hiles, 4,
q. 40. m. 3
Article. 2.
Ibidem.*

The receiuing under both kindes, which
order the Lorde deliuered, is of greater
strength, and of greater fulnesse.

Consideracion had vnto the Sacrament
and to the perfection of the same, it were
more conuenient, that the Communion
were ministred vnder both kindes, then vn-
der one alone. For this were more agree-
ble to the institution, and fulnes thereof,
yea, and to the example both of christ, and
also of the fathers, and of the Primatiue
church.

*4. Qu. 53. m.
1. Ruardus
Taper, cas-
sander, de v-
traque speci.
page, 26.*

Chap. 37,

Against reseruation of the Sa-
crament.

E Ate not thereof rawe, boyled, nor
sodden in water, but roasted with fire
both his head, his feete, and his pur-
tenaunces.

Exod, 12, 9

And yee shall reserue nothing of it vnto
the morning: but that which remayneth
of it vnto the morrowe, shal ye burne with
fire.

verse, 10,

Moses

Against the reseruation, &c.

Chap. 16, 19. Moses then said vnto them, let no man reserue thereof till morning.

The Doctours.

Ciprian of
the Lords
Supper.
Clement in
his 2. Epist.

This bread is receaued, & not shut vp.
Let there be so many Hostes, or so much bread offered at the Altar, as may be sufficient for the people. If any thing remaine, let it not be kept vntill the morning.

a August. in
his 3. book &
10. Chap. of
the Trinity.
b Hier. in the
1. Cor. 11. ch.

a The bread made to this purpose, is spent in receauing the Sacrament.

b After the Communion was done, what so euer portion of the sacrifices remained, they spent it there together in the church, eating their common supper.

Ciril in his 5
Hom. vpon
Leuiticus.

The bread that our Lord gaue vnto his disciples, he lingred it not, nor bad it to be kept vntill the morning (for that Christ said not) Take and keepe, but take & eate.

c Hesichius
in his 2. book
& 8. ch. vpon
Leuiticus.

c The remnantes of the Sacrament were burnt, immediatly in the fire.

d Niceporus
in his 17.
booke and 25
Chap.

d The same remnantes, in some places were giuen to children that went to scole, to be eaten by the presently in the church.

e Gabriel
Biel in his
26. Lecrion.

e Christ gaue not (the Sacrament) to his Disciples that they should reuerently reserue it: but he gaue it for their vse, saying: Take, and eate.

Chap.

Chap. 38.

We are not saved by the outward Ceremonies of the Sacrament.

ASke now the Priests concerning the law, and say: If one beare holy flesh in the skirt of his garment, & with his skirt doe touch the bread, or the pottage, or the wine, or any meate, shall it be holy? And the Priest answered and said: No.

Aggeus, 2,
12, & 13.

In deede I baptize you with water, to amendment of life: but hee that commeth after me, is mightier then I, he will baptize you with the holy Ghost, & with fire.

Math. 3, 11.

Verily, verily, I say unto thee: Except that a man be borne of water and the spirit, hee can not enter into the Kingdome of God.

Iohn, 3, 5.

Nowe are ye cleane through the word, which I haue spoken unto you.

Chap. 15, 3.

Fayth was imputed to Abraham for righteousness.

Rom. 4, 9.

How was it then imputed? When he was circumcised, or uncircumcised? Not when hee was circumcised, but when hee was uncircumcised.

verse, 10.

After hee receaved the signe of circumcision,

verse, 11.

We are not saved by the, &c.

cision, as the seale of the righteousness of faith, which hee had when hee was uncircumcised. &c.

1, Cor. 10, 1.

Moreover brethren, I would not that ye should be ignorant, that all our fathers were under the cloud, & all passed through the Sea.

verse, 2.

And were all baptized unto Moyses, in the cloud, and in the Sea.

verse, 5.

But with many of them God was not pleased: for they were overthrown in the Wilderness.

Ephc. 5, 25.

Husbands, love you your wives, even as Christ loved the Church, and gave him selfe for it.

verse, 26.

That he might sanctifie it, and cleanse it, by the washing of water, through the word.

2, Pet. 3, 21.

To the which also the figure that now we saueth vs, even Baptisme agreeth (not the putting away of the filth of the flesh: but in that a good conscience maketh request to GOD) by the resurrection of Jesus Christ.

The Doctours.

Tertullian of
Baptisme.

I In Baptisme wee are washed with the Passion of Christ Iesu.

a The thing, that is sanctified by the word

We are not saued by the, &c. fo. 190

word of God, & prayer, sanctifieth not him that bleth it, by the nature of it selfe.

a Origen vpon the 15. of Math.

b The remission of sinne, whether it be giuen by Baptisme, or by any other Sacrament, is in deede of the holy ghost, and to the same holy ghost, only the priuiledge of this work doth appertaine. The solemnity of the wordes, and the inuocation of Gods holy name, and the outward signes appoynted by the ministry of the Priest, by the institution of the Apostles, worke the visible outward Sacrament: but touching the substance thereof, it is the holy Ghost, that worketh it.

b Cyprian of Christes Baptisme.

It is not nature, that giueth effect, or force vnto the elements beeing sanctified: but the diuine power worketh more mightily.

In his Serm. de vñtione Chrismatis.

If there be any grace in the water, it is not of the nature of the water: but of the presence of the spirit.

Basil, of the holy Ghost, in the 15. chap.

The element is one thing, and consecration another. The worke is one thing, and operation another. The water healeth not, vntlesse the holy ghost discend, and consecrate that water.

Ambr. in his 1. booke of Sacraments, the 5. chap.

Nowe are yee cleane, because of the word that I haue spoken to you: but why sayeth hee not, nowe ye are cleane because

Aug. in his 80 treatise vpon Iohn.

of

We are not saved by the, &c.
of the baptisme wherewith ye are washed,
sauing that because in the water it is the
word that maketh cleane: Take away the
worde, and what is the water more then
water: Whence is all this so great vertue
or power of the water, that it toucheth the
body, & washeth the hart: but by the wor-
king of the word: Not for that it is spo-
ken, but for that it is beleued.

*Chrisost. vp-
on the Cor.
7. Chap.*

The Infidell when hee heareth of the
water of Baptisme, thinketh it to be only
plaine water, but I that beleue in Christ,
doe not onely see water, but also the clean-
sing of the soule by the spirit of God. I
consider Christes burial, his resurrection,
our sanctification, righteousness, & the ful-
nes of the spirit: the thing that I see, I
iudge not with my bodily eyes: but with
the eyes of my mind.

*In his 27.
Hom. of his
returne from
Asia to Con-
stantinople.*

Is it not a man that baptizeth: Man
stretcheth forth his right hand, but God
gouerueth his hand: doubt not of the grace
of God, for it is the gift of God.

In Baptisme, the paper is the consci-
ence, the tong of the Priest is the pen, the
hand is the grace of the holy Ghost.

*The counsell
of Nice.*

Seest thou the water: Consider the
diuine power that lyeth hid in the water.
Imagine that the water is full of heauen-
lie

lie fire.

The Minister being a man, giueth only the water: but God giueth the holy ghost, whereby the sinnes be washt away.

If any man hauing receaued onely the bodily washing of water, that is, outwardly seene with the eie, he hath not put on our Lord Iesus Christ: although Simon Magus in the Acts of the Apostles, receaued the Baptisme of water, yet because he had not the holy Ghost, he put not on Christ.

True baptisme standeth not so much in washing of the bodie, as the fayth of the hart, as the doctrine of the Apostle hath taught vs, saying: by faith purifying their harts: And in another place. Baptisme maketh vs safe. Not the putting away of the filth of the flesh: but the examining of a good conscience before God, by the resurrection of Iesu Christ.

Wee may not in any wise say, that the grace of God is contayned substancially, and verilie in the Sacramentes, as water is contained in the vessell, or a medecine in the bore. For so to say, it were erroneous: But we say the Sacramentes containe the grace of God, because they signifie the grace of God.

The grace of GOD is not in the visible signes

Hie. vpo the 4. chap. of Esay.

In his booke vpon the 3. chap. to the Galathians.

Of consecration in the 4. distinction chap. virtus.

Bonauen. in the 4. Sen. I. distinct. and 3. Quest.

*Christes body can be
signes but in the soule.*

To the obiection, that is made, that the remission of sinnes is hid in Baptisme: we must aunswere thus, that it must be taken of the thing signified: yet not to containe verily, and substantially in it selfe: but that the grace, that is signified thereby, is contained in the soule.

*Luther in his
Hom. vpon
the feast of
Corpus Chri-
sti day.* The Sacrament iustifieth no man, nor maketh him faythfull: but requireth that thou be faithfull, and iustified, before thou come to it.

Chap. 39.

Christes naturall and immortall body can be but in one place at once, and not in many places.

Ma. 24, 23. **I**f any shall say vnto you, loe, heere is Christ, or there, beleue it not.

Cap. 26, 11. **W**e haue the poore alwayes with you, but me shall ye not haue alwayes.

Mar. 16, 19. **A**fter the Lord had spoken vnto them, hee was receaued into heauen: and sat at the right hand of God.

Luke, 24, 2. **A**nd they founde the stone roled away from the Sepulcher.

verse. 3. **A**nd went in, but found not the body of the Lord Iesus.

He

but in one place at once.

fol. 192.

He is not here, but is risen.

verse, 6.

And it came to passe, that as hee blessed them, he departed from them, and was carried vp into heauen.

verse, 51.

I leaue the world, & goe to the Father.

Iohn, 16, 28

And when he had spoken these thinges, while they beheld, hee was taken vp, for a cloud tooke him vp out of their sight.

Acts, 1, 9.

O ye men of Galile, why stand ye gazing into heauen? This Iesus which is taken vp from you into heauen, shall so come, as ye haue scene him goe into heauen.

verse, 11.

And hee shall send Iesus Christ, which before was preached vnto you.

Chap. 3, 20.

Whom the heauens must contayne vntill the time that all thinges bee restored: which God hath spoken by the mouth of his holy Prophets since the world began.

verse, 21.

Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

Chap. 7, 56.

Though wee had knowne Christ after the flesh, yet now henceforth know wee him no more.

2, Cor. 5, 16.

If ye then be risen with Christ, seeke those thinges which are aboue, where Christ sitteth at the right hand of God.

Collof. 3, 1.

Our conuersation is in heauen, from whence also, wee looke for the Sauiour,

Philip, 3, 20.

even

Christes body can be

euē the Lord Iesus Christ.

Heb, 18, 1,

We haue such an high Priest, that sitteth at the right hand of the throne of the maiestie in heauen.

Chap, 10, 12

This man, after he had offred one Sacrifice for sinnes sitteth for euer at the right hand of God.

The Doctours.

*Origen in
his 33. Hom.
vpon Math.*

If he be heere among vs still, how can hee be gone hence as a stranger departed into another country? Christ is both God & man, hauing in him two natures. And as a man he is not with vs vnto the worldes ende, nor is present with all his faithfull, that be gathered together in his name, but his diuine power and spirite is euer with vs. Paule was absent from the Corinthians in his body, whē he was present with them in the spirit: So is Christ gone hence, and absent in his humanitie, which in his diuine nature is euery where. And in this saying, wee deuide not his humanitie, (for Saint Iohn writeth, that no spirite that deuideth Iesus, can be of G D D) but wee reserue to both his natures, theyr owne properties.

*In his 23.
Treatise vpon
Math.*

It is not Christ as being man, is where soeuer two or three be gathered together in his name: neither christ as beeing man

is

but in one place at once.

fol. 193.

is with vs all daies vnto the world's ende,
nor Christ as beeing man, is present with
the faithfull euerie where gathered togea-
ther: but the diuine power, or nature that
was in Christ.

He sitteth at his fathers right hande in
glory, not putting away his body: but ioyn-
ing to the same in spirituall condition, in
p^r perfection of one godhead, euē as our bo-
dies that now we are sowne according to the
flesh, shalbe raised according to the spirit.

*Epiphm. in his
3. booke of
his short de-
claration of
the Christian
fayth.*

Before prayer, the Priest with a preface
prepareth the hearts of the Brethren, say-
ing vnto them: Lift vp your harts, y^e when
the people aunswereth: We lift them vp
vnto the Lord, they may be put in minde
to thinke of nothing else, but of the Lord.

*Cyprian vpo
the Lords
prayer.*

The Angell which was with Cornelius
was not at the same time with Philip: nor
the Angell which spake to Zacharie in the
Altar, was not y^e same time in his proper
place in heauen: but the holy ghost was at
one time in Abacuck & in Daniel in Babi-
lon, & with Jeremy in prison, & with E-
zechiel in Chober, & therefore he is God.

*Basill of the
holy Ghost,
the 22. chap.*

Seeke the things that be aboue, not the
thinges that be vpon the earth. Therefore,
we must not seeke christ vpon earth: nor
in earth, nor according to the flesh, if wee

*Amb. in his
10. Booke &
24. Chap.
of Enke.*

Bb.

lyst

Christes body can be lyst to finde him.

Mary could not touch christ, because shee
sought him vpon the earth: but Steuē tou-
ched him because he sought him in heauen.

Doubt not but Iesus Christ, as concer-
ning the nature of his manhood, is now
there from whence hee shal come. And re-
member well, and beleue the profession of
a Christian man, that hee rose from death,
ascended into heauen, sitteth at the right
hand of his Father, and from that place, &
none other, shal he come to iudge the quick
and the deade: and hee shal come (as the
Angell saide) as he was seene to goe into
heauen, that is to say, in the same forme &
substance, vnto the which he gaue immor-
talitie: but changed not nature. After this
forme, we may not thinke that he is euery
where. For, we must beware, that we doe
not so stablish his Diuinitie, that we take
away the veritie of the body.

The lord Iesus, as god, is euery where,
and as man, is in heauen.

Doubt not, but our Lord Iesus Christ,
is euery where as God, & as a dweller hee
is in man, that is, the Temple of GOD:
and he is in a certaine place in heauen, be-
cause of the measure of a very body.

Take away from bodie's limitation of
place

August. in
his 57. Epist
vnto Darda-
nus.

but in one place at once.

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place, and the bodies will be no where, and because they be no where, they will be nothing. Take away from bodies, the qualities of bodies, there will bee no place for them to be in, and therfore the same bodies must needs be no where.

Our sauour Iesus Christ is aboue: but yet his truth is here, his body wherein hee rose, can be but in one place: but his truth is spread euery where.

*In his 30.
Treatise vpon
Ioh. n.*

You shal haue the poore alwayes w you: but mee you shall not euer haue: Christe spake these wordes of the presence of his body. For, as concerning his diuine maiestie, as concerning his prouidence, as concerning his infallible & inuisible grace: these wordes be fulfilled which he spake: I am with you, vnto the worlds ende. But as concerning the flesh which he tooke in his incarnation, as concerning that which was borne of the virgin, as concerning y which was apprehended by the Iewes, and crucified vpon a tree, & taken downe from the Crosse, lapped in linnen clothes, & buried, and rose againe, and appeared after his resurrection, as concerning the flesh, he said: You shall not haue me euer with you.

*In his 50.
Treatise vpon
Iohn.*

Wherfore, seeing that as concerning his flesh, he was couersant with his Disciples

Christes body can be

lyst to finde him.

Mary could not touch christ, because shee sought him vpon the earth: but Steuē touched him because he sought him in heauen.

*August. in
his 57. Epist
vnto Darda-
nus.*

Doubt not but Iesus Christ, as concerning the nature of his manhood, is now there from whence hee shal come. And remember well, and beleue the profession of a Christian man, that hee rose from death, ascended into heauen, sitteth at the right hand of his Father, and from that place, & none other, shal he come to iudge the quick and the deade: and hee shall come (as the Angell saide) as he was seene to goe into heauen, that is to say, in the same forme & substance, vnto the which he gaue immortalitye: but changed not nature. After this forme, we may not thinke that he is euery where. For, we must beware, that we do not so stablish his Diuinitie, that we take away the veritie of the body.

The lord Iesus, as god, is euery where, and as man, is in heauen.

Doubt not, but our Lord Iesus Christ, is euery where as God, & as a dweller hee is in man, that is, the Temple of GOD: and he is in a certaine place in heauen, because of the measure of a very body.

Take away from bodie's limitation of
place

but in one place at once.

fol. 194

place, and the bodies will be no where, and because they be no where, they will be nothing. Take away from bodies, the qualities of bodies, there will bee no place for them to be in, and therefore the same bodies must needs be no where.

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*In his 50.
Treatise vpon
Iohn.*

Wherefore, seeing that as concerning his flesh, he was couersant with his Disciples

Christes body can be

forty dayes, & they accompanying, seeing,
& following him, he went vp into heauen:
Both he is not heere (for hee sitteth at the
right hand of his father,) & yet he is heere,
for hee departed not hence, as concerning
the presence of his diuine maiesty, we haue
Christ euer with vs, but as concerning
the presence of his fleshe, he said truelie to
his Disciples: We shall not euer haue me
with you. For, as concerning the presence
of his flesh, the Church had Christ but a
fewe dayes, yet now it holdeth him fast by
fayth, though it see him not with eyes.

In his 31.

*Treatise vp-
on Iohn.*

Christ, as man, according to his body, is
in heauen, & passeth frō place to place: and
when he cometh to another place, he is not
in the other place from whence he came.

*In his booke
of the essence
of the God-
head.*

Wee must beleue and confesse, that the
sonne of God (as concerning his diuinity)
is inuisible without a body, immortal, and
incircumscribable: but as concerning his
humanitie, wee ought to beleue and con-
fesse, that hee is visible, hath a bodie, and
is contained in a certaine place, and hath
truely all the members of a man.

In his 20.

*Booke, and
II. chap. a-
gainst Fau-
stus.*

Christ, as concerning the presence of his
body, he could not be together at one time
in the Sun, in the Moone, & vpon y crosse.

These words spoken, he ascendeth into
hea.

but in one place at once.

fol, 195,

heauen. Whereby he gaue our eares a pre-
munire against them, which hee foretolde
vs, would rise in procelle of time and say:
Behold, heere is christ: beholde, there is
christ, vnto whom he willed vs, we should
giue no credite, neither haue we now any
manner excuse, if we beleue them against
the voyce of our sheepheard, being so clere,
so open, and so plaine, that no man, be hee
neuer so heauie, or dull of heart, can iustlie
say, I vnderstand him not.

In his booke
of the vnity
of the Church
the 10. chap.

^a Christ by his godhead is euer wth vs: but
vnles he had departed away bodily fro^m vs,
we should euermore carnally see his body.

^a In his. 60
Sermon in
Iohn vpon the
words of our
Lord.

^b Christ ascended into heauen, sitteth at
the right hand of the Father, the same na-
ture of fleshe wherein he was bozne, and
suffered, and rose againe, remaining still:
for the substance of his humane nature,
was not done away: but glorified.

^b Hier. in the
explication of
Damasus
Creede, the
4. Tome.

Although christ tooke away from hence
his presence of his body, yet in his maiesty of
his godhead, he is euer heere, as he promi-
sed to his disciples at his departing, saying
I am with you euer vnto the worlde's end.

Ciril in his
6. booke and
14. chap.
vpon Iohn.

Christian people must beleue, y^t although
christ be absent from vs, as concerning his
body, yet by his power he gouerneth vs, &
all things, & is present with all them that

In his ninth
booke, and
21. Chapter
vpon Iohn.

Christes body can be

loue him, therfore he sayd: Verily, verilie,
I say vnto you, where soeuer there be two
or thre, gathered together in my Name,
there am I in the middes of them.

For like as whē he was cōuersant hēere
in earth as man, yet then he filled heauen,
and did not leaue the company of Angels:
Euen so bēeing nowe in Heauen with his
flesh, yet he filleth the earth, and is in them
that loue him. And it is to be marked, that
although Christ should go away onely as
cōcerning his flesh (for he is present in the
power of his diuinitie) yet for a little time,
he said, he would be with his disciples. Al-
though I shalbe absent with my body: yet
I wilbe present with you as I am God.

*In his tenth
booke and 7.
chap. vpon
Iohn.*

*a In his 2.
booke of the
Trinitie.*

*b In his 11.
booke and 3.
chap. vpon
Iohn.*

*c Didimus
in his first
booke and 1.
Chap. of the
holy Ghost.*

a If the nature of the godhead were a bo-
dy, it must needes be in a place, and haue a
quantitie, greatnes, & circumscription.

b Christ could not bee conuersaunt with
his Apostles in flesh, after that he had as-
cended vnto his Father.

c All creatures, visible & inuisible be cir-
cumscribed, & inuironed either within one
place, or within the property of their owne
substaunce: so that no Angel can be at one
time in two places. And forasmuch as the
holy Ghost is in many men at one tyme,
therfore the holy ghost must needs be god.

One

but in one place at once.

fol, 196,

One & the selfe Christ, of mankind, was made a man, compassed in a place, who of his Father is God, without measure or place, one and the selfe same substance. As concerning his mans substance, was not in heauen, when hee was in earth, & forsooke the earth, when hee ascended into heauen: But as concerning his godlie substance, (which is aboue all measure) hee neyther left heauen, when he came fro heauen, nor he left not the earth, when he ascended into heauen, which may be knowne by the most certaine worde of Christ himselfe: who, to shew the placing of his humanity, sayde to his Disciples. I ascend vp to my Father, and your Father, to my God, and your God. Also when he had said of Lazarus, that he was dead, he added, saying I am glad for your sakes, that you may beleeue that I was not there: but to shewe the vnmeasurable compassse of his diuinitie, he said to his Disciples: Beholde, I am with you alwaies vnto the worlds end.

Now, how did he go vp into heauen: but because he is a very man, contained within a place: or how is he present with faithfull people, but because he is verie God, being without measure.

Christ sayde to his Disciples: If ye lo-
ued

Fulgen. in his
2. booke to
K. Thrasimundus,

*Virgilius in
his 9. booke
against Eu-
siches.*

Christes body can be

ued me, you would be glad, for I go vnto my Father. And againe he said: It is expedient for you y I go, for if I go not, the Comforter shall not come to you: and yet surely, the eternall word of God, the vertue of God, the wisdom of God was euer with his Father, and in his Father: yea euen at y same time, when he was with vs, and in vs. For whē he did mercifully dwel in this world, hee left not his habitation in heauen, for he is euery where whole with his Father, equall in diuinitie, whom no place can contayne: for the Sonne filleth all thinges, and there is no place that lacketh the presence of his diuinitie.

From whence then, & whether did he say that he would go? Or how did he say, that he went to his father, from whom doubtlesse he neuer departed? But that to go to his father, & from vs, was taken from this world, y nature which hee receiued of vs. Thou seest therfore y it was the propertie of that nature to be taken away, & go from vs, which in y end of the world shalbe rendered againe to vs, as the Angels witnessed, saying: This Iesus which is take fro you, shal come againe, like as you saw him going vp into heauen. For looke vnto the miracle, looke vpon the mystery of both the natures.

but in one place at once.

fol. 197.

natures. The Son of God, as concerning his humanity, went frō vs : as concerning his diuinity, he said vnto vs: Behold, I am with you all y^e dayes vnto the worlds end.

He is with vs, & not with vs : for those whom he left, and went from, as concerning his humanity, those hee left not, nor forsooke them not as touching his diuinity. For as toucheng the forme of a seruant, (which he tooke away frō vs into heauen) he is absent from vs : But by the forme of God (which goeth not frō vs) he is p^resent with vs in earth, and neuerthelesse, both p^resent and absent : he is all one Christ.

If the word and the flesh were both of one nature, seeing that the word is euery where : why is not the flesh then euerie where ? For when it was in earth, then verily it was not in heauen . And now, when it is in heauen , it is not surely in earth . And it is so sure , that it is not in earth, that as concerning it, wee looke for him to come from heauen , when as concerning his eternall word, wee beleue to be with vs in earth . Therefore, by your doctrine, eyther the word is contained in a place with his flesh, or else the flesh is euerie where with the word. For one nature can not receaue in it selfe, two diuers and
contrary

Christes body can be
contrary things: but these two things be
diuers & far vnlike, that is to say, to be con-
tained in a place, and to be euery where.
Therefore, in as much as the word is euery
where, & the flesh is not euery where, it
appeareth plainly, that one Christ himselfe
hath in him two natures. And that by his
diuine nature, he is euery where, & by his
humane nature, he is contained in a place.
That hee is created: and hath no begin-
ning: that he is subiect to death, & cannot
die. Whereof, one he hath by nature of his
word (whereby hee is God) and the other
he hath by the nature of his flesh, whereby
the same God is man also.

Therefore one son of God, the selfe same
was made the sonne of man, and he hath a
beginning by the nature of his flesh: And
no beginning by his nature of his Godhead:
he is created by the nature of his flesh: not
created by the nature of his godhead: he is
comprehended in a place by the nature of his
flesh: and not comprehended in a place, by
the nature of his Godhead. He is inferiour
to Angels, in the nature of his flesh: And
equal to his father, in his nature of his God-
head. He died by the nature of his flesh: and
died not by the nature of his Godhead.
This is the faith & catholique confession
which

but in one place at once.

fol. 198.

which y^e Apostles taught, the martirs haue confirmed, & the faithful keepe vnto this day.

The body of Christ therefore did rise againe, quite cleane fro all corruption, and death, & is impassible, immortall, glorified with the glory of God, and is honoured of the powers of heauen, & yet is a body, and the same bignes that it had before.

*Theodoret. in
his 2, Dia-
logue.*

To sit in the Throne of glory, and to set his Lambes vpon his right hand, and the Goats vpon the left hand, signifieth a thing that hath quantity and bignes.

Christes body hath his former fashion, figure, & bignes, and to speake at one word, the same substance of his body.

He is risen, he is not here: christ is not here by y^e presence of his flesh: & yet he is absent no where by y^e presence of his diuine maiesty.

*Greg. in his
21, Ho. vpon
Easter day.*

Christ, according to his body, is within the limitation of place: according to his spirit and Godhead, he is without the limitation of any place.

*Greg Nazianzen
anzen
gainst Apol-
linarius.*

Chap. 40.

Christ in his humaine nature, which hee tooke of the substance of the virgin Mary, did encrease in wisdom & stature, and was ignorant of the last day. But his diuine and godly nature did not increase, but knew all things, and is ignorant of nothing.

The

Christ in his humaine nature

Es. 7, 14,

THE Lord him selfe will giue you a signe, behold, the Virgin shal conceaue, and beare a Sonne, and she shall call his name Emanuell.

verse, 15.

Butter and honey shall hee eate, till hee haue knowledge to eschew the euill, and to chouse the good.

verse, 16.

For afore the child shal haue knowledge, to eschew the euill, and to chouse the good, the land that thou abhorrest, shall be forsaken of both the Kings.

Es. 8, 4.

Before the childe shall haue knowledge to cry my Father, and my Mother, he shal take away the ritches of Damascus, and the spoile of Samaria.

Es. 53, 3.

He is despised and reiected of men : he is a manfull of sorowes, & hath experience of infirmities.

Psal. 139, 6.

Thy knowledge is so wonderful for me, it is so high that I cannot attayne vnto it.

Mark 11, 12

And on the morrowe, when they were come out from Bethania, he was hungry.

verse, 13.

And seeing a Fig-tree a farre off, that had leaues, he went to see if he might finde any thing thereon : but when he came vnto it, he found nothing but leaues : for the time of the Figs was not yet.

Mar. 13, 32.

But of that day and houre knoweth no man : No, not the Angels which are in hea-

grew in wisdom & knowledge. fol. 199.

heaven, neither the Sonne him selfe, saue the Father.

And the child grew, and waxed strong in spirit, and was filled with wisdom: and the grace of God was with him. Luke, 2, 40.

And Iesus encreased in wisdom, and stature, and fauour with God and men. verse, 52.

To sit at my right hand, and at my left hand, is not mine to giue. &c. Mark. 10. 40.

O my Father, if it be possible, let this Cup passe from me: neuertheless, not as I will, but as thou wilt. Mat. 26, 39.

And about the ninth houre, Iesus cried with a loude voyce, saying: My God, my God, why hast thou forsaken me? Math. 27. 46

Then answered Iesus, and sayd vnto them: Verily, verily, I say vnto you, the Sonne can doe nothing of him selfe, saue that he seeth the Father doe. Iohn, 5, 19.

I can doe nothing of mine owne selfe: as I heare, I iudge. &c. verse, 30.

He groined in the spirit, and was troubled in him selfe. Iohn. 11, 33

And sayd, where haue ye laid him? they sayd vnto him, Lord come and see. verse. 34.

The words that I speake vnto you, I spake not of my selfe: but the Father that dwelleth in me, he dooth the works. Iohn, 14, 10

My Father is greater then I. verse, 28.

Lec

Phil. 2, 5.

verse, 6.

verse, 7.

Hebr. 2, 16.

verse, 17.

verse, 18.

Hebr. 4, 15.

Hebr. 2, 13.

Hebr. 5, 7.

Hebr. 4, 15.

1, Pet. 2, 22.

Christ in his humane nature

Let the same minde be in you, that was in Christ Iesus.

Who being in the forme of god, thought it no robbery to be equall with God.

But he made him selfe of no reputation, and tooke on him the forme of a servant, & was made like vnto men, and was found in shape as a man.

For Christ in no sort tooke the Angels, but he tooke the seede of Abraham.

Wherefore in al things it became him, to be made like vnto his brethren, & he might be mercifull, and a faythfull high priest in things concerning God, & he might make reconciliation for the sins of the people.

For in that he suffered, & was tempted, he is able to succor them that are tempted.

For we haue not an high priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

I will put my trust in him.

Which in the dayes of his flesh, did offer vp prayes and supplications, with strong crying and teares vnto him, that was able to saue him from death, &c.

Though he were the son, yet learned he obedience, by the things which he suffered.

Who his owne selfe bare our sinnes in his

grew in wisdom & knowledge. fol. 200

his body on the tree, that we being deliue-
red from sin, should liue in righteousness:
by whose stripes ye were healed.

And his eies were as a flame of fire, & on Reu. 19, 12,
his head were many crownes: & he had a
name written, þ no man knew but himself.

The Doctours.

Christ knoweth (the last day) as hee is *Nazianzene*
God, but, he saith, he is ignorant ther- *in his 2, Ora-*
of, as he is man. *tion.*

All things that goeth before the last day, *Cirill in his*
Christ shewed them vnto his Disciples, *9, Booke of*
saying: thus and thus it shall be. And at *Treasure, &*
last addeth: that then the ende shall come. *4, Chap.*
The end of the world, what other thing is
meant thereby, then the last day: whereof
as he is man, he saith to be ignorant, for it
is proper to the nature of man, to be igno-
rant of the things to come.

Therefore it is necessary to the right
vnderstanding of the Scriptures, to con-
sider the times in the which they are sayde
and spoken, that it is written. So shall
we easily auoyde errors, specially in the
wordes of our Sauour, before his incar-
nation, if any thing be found to haue bene
spoken by the Sonne of God: It may be
iudged, that he spake then as he was God:
but when the worde was made flesh,
he

002. 101 Christ in his humane nature

he spake then, after the maner of men, that he might thereby declare him selfe to be a very man: If he had not been made man, he would haue spoken all things as God. But nowe that he is made man, it must be graunted, that hee should speake after the manner of men.

Who can deny Christ, as he is God to knowe the last day, which, as hee is man, sayeth to be ignorant of, that hee might keepe and holde the apt proportion of our nature: We ought not therefore, because of this speech, ignorance of the last day, to raise vp any slander, or be grieued thereat: but rather to wonder at his great mercie and loue, that for our sakes refused not to become so lowe and humble, to take on him all our infirmities, & also that humane ignorance.

He saith not the holy ghost is ignorant, but the Angels and the sonne: neither doth he say, the sonne of God, but the sonne onlie. That it might not be grieuous (to the Angels and men, to bee ignorant of the last day) therefore he sayth, the sonne also is ignorant, hee speaketh of himselfe as he is man: this is no derogation to his Godhead, as he was God, he knew it well, but as he was man, he was ignorant of it.

It

grew in wisdom and knowledge. fol, 201,

It is declared & determined by himselfe, how he may be ignorant, as hee was man, but as he was God, he knew it right well.

But the Heretiques are to bee demaunded, what they wil doe, when it is said that the Sauour did hunger, thirst, labour in his iourney, sleepe in the shippe. &c. Dare they to say, that the word of God suffered, or sustained all these things? Or will they attribute it to his humnatie, and that the worde of GOD will deliuer him from all these things (that he should not suffer it?) As he would not being man, refuse to suffer hunger, thirst, to labour, and other like things, &c. Euen so as he was man, was ignorant of the same last day.

Sometime hee speaketh as God, sometime hee speaketh as man, that hee may shewe himselfe to be very God, and verie man. As God, he sayd vnto his disciples, Lazarus our freend sleepeth: when as no man shewed him. As hee was man, when he came in his iourney to Lazarus sisters, he asked, where haue yee put him? How did he knowe being farre absent, Lazarus to bee deade, which now being present, was ignorant of the place where his bodie was layde: It is not impossible that he shoulde knowe that, and be ignorant of
Cc. this:

Christ in his humaine nature
this: he knewe both as he was God, and
was ignoraunt of both, as hee was man.
Euen so, that day and howre, he knewe it,
and knewe it not, otherwise as hee was
God, otherwise as he was man.

The day and howre of his comming, in
as much as he is the worde and wisdom
of God, he is not ignoraunt: least he should
make his Apostles continuall sorrowfull,
for that they were desirous to knowe it,
hee sayde truelie, of himselfe as hee was
man, to be ignoraunt of it also: for he tooke
vpon him all our infirmities: and for thys
cause he sayde himselfe, that he was igno-
raunt.

In his tenth
booke of
Treasure, &
7. Chap.

Because it is proper to fleshe to increase,
therefore it is saide, as hee was man to in-
crease: he doth attribute to him that which
is proper to flesh. So wee doe preach and
teach, that he suffered death, not as he was
God, but as he was man.

Euerie where it appeareth, that the
same wisdom, for asmuch as it is the
wisdom it selfe, doth not increase: but it
is sayde, the humaine nature (of Christ)
to increase in wisdom. So by little and
little, hee shewed forth our nature, as to
be an instrument of the Deitie, which
dwelled in the same: therefore hee sayth
not,

grew in wisdom and knowledge. fol, 202

not, the worde of God did encrease: but
Jesus, neyther the worde seemed to en-
crease: but his humane nature was that
which did profite and tooke wisdom and
encreased.

Therefore what is written of Christ,
are to be understood, that those thinges,
which belong to his Diuinitie, be not at-
tributed vnto his humanitie: neither those
thinges that are proper vnto his humani-
tie, be not wrested and attributed to his
Diuinitie.

He that was without beginning, was *In his booke
to the
Queenes of a
right sayth.*
made man vnder beginning. He that was
perfect, did grow. He that was vchange-
able, did profit. Hee that was rich, was
borne in a stable. &c.

Christ tooke a mortall body, and he was *In his tenth
booke of
Treasure,
the 4. chap.*
subiect vnto all passions and sufferings of
our nature: onely sinne excepted. He suf-
fered them all, that hee might deliuer vs
from them all.

Reseruing to the onelie begotten sonne *Hillarie in
his 9. booke
of the Trini-
tie.*
in himselfe, his true verity: yet according
to the infirmitie of flesh, hee wept, slept,
hungred, thirsted, wearied, was fearefull,
and also it is agreeable vnto his humane
nature, of the day and howre (as hee pro-
fessed) to be ignorant.

In exposition
Canonis.

Chris. in the
imperfect
worke vpon
Math.ca.24.

Christ in his humaine nature

That day is unknowne to all men, and not onely to the Angels, but also to the son himselfe (as he was man.)

Of that day and howre, knoweth no man, &c. that is: not onely men and Angelles, but also the Sonne himselfe, knoweth it not: but the Father onely. No man ought therfore to be grieued, for that God onely left that day to be vncertaine in his owne secreete, when as the Son himselfe is vncertaine of it. And verie aptlie this place serueth to admonish many men that seeme to be very weil learned, when as they are asked any question, if it happen that they are ignorant of that is asked, yet they will neuer be ashamed to confesse their ignorance, when as they reade, that Christ himselfe was not ashamed to confesse his ignorance to answer: and least it shoulde bee thought that hee denied to know by humane dispensation, hee sayde not: neyther the sonne of man: for because according to his diuinitie, hee knew it, but according to his humane nature, hee knewe it not.

Aug. in his
1. booke and
12. chap. of
the Trinitie. According as he was God, it is sayd, be-
fore the mountaines I begat thee: Accord-
ing to the forme of a seruaunt, it is sayd.
The Lord Created mee. According to the
forme

grew in wisdom and knowledge. fol. 203

forme of God hee sayde: I am the trueth.
According to the forme of a Seruaunt, hee
said: I am y way. It is not mine to giue.
that is: that is not in my humane power
to giue it. I iudge no man, that is: I
iudge not as I am man: for that I am the
Sonne of man: but I will iudge by my
humane power, because I am the sonne of
man.

It is not my doctrine: how is it sayd not
mine? According to the forme of God, it is
his doctrine, but according to the forme of
a seruaunt, it is not his.

According to the forme of God (that is, *In the same*
as he is God) as the Father hath lyfe in *booke & 11.*
himselſe, so the sonne hath life in himselſe. *Chap.*

According to the forme of a seruaunt: hee
sayd. My soule is heauy euen to the death,
if it be possible let this cup passe from me.
According to the forme of God, he is true
God, and life euerlasting: according to the
forme of a seruaunt, he was made obedient
to the death.

Hee that was in the forme of G D D: *In the same*
tooke the forme of a seruaunt: both God, *booke and 7.*
and both man, both God, for that hee was *chap.*
God, both man, for that he became man.
Wee must not thinke, that the taking of
them one into another, dooth change and

Christ in his humane nature
conuert the natures one into another. For
the Diuinity is not chaunged into a crea-
ture, that it leaueth to be **GOD**. Neither
Creature is changed into the God-head,
that it leaueth to be a Creature.

*Cassiod. vpon
the 138. psal.*

Thy knowledge is too wonderfull for
me, &c. The Prophet sheweth the condi-
tion and propertie of a humane nature, for
because he was man, he could not be equal
in knowledge, or any other thing, vnto
the diuine substance.

*Ioh. Maxen.
in his booke
of the Catho-
lique conf. s.*

It is to bee confessed, that God was
borne of a Virgine, not according vnto
his Diuinitie: But according to his hu-
manitie, in which hee laye, was clothed,
was wrapt, dyd growe and and increase in
age, and wisdom, according to his hu-
manitie, and not according to his Diuini-
tie.

*Lyra vpon
Luke the 22.
Chap.*

Jesus dyd encrease in and wisdom,
&c. In Christ there is a double wisdom,
one Diuine, and another humane. And
according to his humane nature, he sayth,
that Christ did growe in wisdom and
knowledge. &c.

The chylde did growe in wisdom and
age, that he might declare that he had the
veritie of a humane body, his infancie dyd
diminish no whit his diuinitie.

Whe.

grew in wisdom and knowledge. fol, 204

Whether the Soule of Christe hath knowledge, or equall power with God. *In his first Booke & 14 distinction.*
And whether the Soule of Christ knoweth all thinges, which God knoweth?
Answer: the Soule of Christ hath not equall knowledge with G D D, for that the soule of Christ is a creature: And no creature is of equall knowledge with G D D, nor by no meanes can. For the Soule of Christ knoweth not as G D D knoweth.

Of that day and howe knoweth no man, &c. *Gorranus vpon the 13. of Marke.*
If wee vnderstande this of the Sonne, after his humane nature, then it is sayde, hee knoweth not of it, as hee is man. &c.

It is not your part to search out exactlie the day or howe, when the sonne of man shall come, for as much as the knowledge of these thinges is not giuen to the Angels of heauen, no, the sonne of man knoweth them not. The Father hath reserued this vnto himselfe alone. *Eras. vpo the 24. of Mar.*

And when hee sawe a figge tree neere the way, he came towarde it, as hoping to haue some food. And when he came to it, he found nothing on it but leaues. Therefore, as beeing græued that he was deceiued of his hope, he cursed it. &c. *Vpon the 24. of Math.*

It

Christ in his humane nature

In his booke
vpon the
Creede, the
3. Instructiō.

It is not heresie or errour, to say, that the soule of Christ beganne to knowe certaine things, which by the presence of the Godhead, it dyd afore perfectly see & perceiue. That sayd, began to know the same things otherwise, after the maner of men, &c.

In the same
booke, and 4
Instruction.

Our Lorde, euen all his life long, dyd suffer many thinges for our sakes, beeing hungry, thirsty, waxing wearie and faint, beeing reuiled, and despitefully handeled, driuen out, taken, bounden, be spetted and buffeted: to these things and to other like, may this worde, *Passus est*, belong and be referred.

Iohannes Be-
nedictus in
Marke. 13.

Of that day & howe knoweth no man, &c. Christ, according to his humane nature, and humane knowledge, was ignorant of the day of Iudgement: which day was wel knowne to him, as he was God, &c.

D. Caluine
in his Her-
mony vpon
the 13. of
Marke.

And when he had spied a Figge tree in the way, hee came to it, and founde no thing thereon, but leaues onely, &c. Some heere demaunde howe hee was deceiued, seeking fruite on a Tree, where none was to be found, specially, seeing that the time of bearing fruite was not yet come: then, why hee tooke such displeasure at the tree,
in

but in one place at once.

fol. 205.

in the which there was no fault: but there is no absurdity at all heerein, if we say, that as hee was man, the kinde of the Tree was unknowne vnto him: notwithstanding, it may be that hee came of purpose, knowing well enough what should come to passe.

Certainly as hee was man, hee might seeke for meate well enough. For wee must alwayes haue this discretion, and consideration of the scriptures, that when mention is made of humaine thinges, then wee must haue respect vnto man: and in those thinges that pertayne to the office of a Mediatour, wee must consider that God is manifest in his flesh. The Godhead gaue place so often as it was necessarie, that the humanity should eyther doe or suffer. Hee was able by his word to prouide meate for him selfe, yet notwithstanding, hee did it not. Furthermore, as hee was God, he knew that time of Figs was not yet come.

Of that daye and houre knoweth no man, no not the Angels of heauen, neyther the Sonne him selfe, &c. He were too farre out of his wittes, which would not willingly submitte him selfe to bee ignorant of those thinges, when as the Sonne of God

*In the same
Booke vpon
the 24. of
Math.*

Christ in his humaine nature
God him selfe for our sakes, is content to
be ignorant. But because many thought
that this was a reproache vnto Christ,
they went about by false interpretation,
to mitigate the hardnes of this sentence.
And to defende this their error, peraduen-
ture the Heresie of the Arrian was their
refuge, which by this place went about to
prooue, that Christ was not the true and
onely God. Therefore, according to their
opinion, Christ knewe not the latter day,
because hee would not make it knowne to
others.

But seeing it is manifest, that igno-
rance is attributed to Christ, as well as
to Angels, wee must seeke a more proper
sence, the which before wee bring forth,
let vs briefly put away their obiections,
which thinke it a reproache to the Sonne
of God, to say, that there remaineth any
ignorance of him. First of all, whereas
they doe object, that there is nothing vi-
knowne to the Sonne of God, wee must
easily answer. That we doe know, that
there were two natures in Christ, so ioy-
ned together in one person, that both of
them retayned their properties: but espe-
cially, the Diuinity rested it selfe, and did
not shewe it selfe forth so often as it was
meete

grew in wisedome & knowledge. fol. 206

mée for the humane Nature to worke,
that a part which belonged there-vnto,
to the fulfilling of the office of a Media-
tour.

Wherefore, it is no absurditie, to
say, that Christ which knewe all thinges,
as hee was man, to be ignorant of some-
what. For otherwise, hee coulde not bee
lyke vnto vs, in beeing subiect to sor-
rowe, to anguish of the minde, and to
other afflictions. But whereas some
object, that ignorance dooth not agré
with Christ, because it is the punishment
for sinne: it is too absurd. First of all,
they shewe them selues very ignorant
in saying, that ignorance which is at-
tributed to Angelles, shoulde come of
sinne: but they are no lesse blinde in
the other, in that they doo not acknow-
ledge that Christ hath therefore taken vpon
him our flesh, that hee might also re-
ceaeue the punishment that were due for
sinne.

And in that, Christ according to his
humanitie, knewe not the latter day,
that dooth no more derogate from his Di-
uine nature, then the taking vpon him our
flesh, &c.

And Iesus encreased in wisedome, &c.

Where

Christ in his humaine nature

In the same
Booke vpon
the 2, of Luk.

Where-vpon we may gather that this increasing ought to bee referred to his humane nature: for vnto his Diuinity nothing could be encreased or augmented. It is demaunded, whether that immediately after hee was conceaued in the wombe of his mother, he did not excell and surmount with the fulnes of gifts of the holy Ghost, for it seemeth a great absurdity, that any perfection should want or lacke in the Son of God. The answer is very easie, if it did nothing derogate his glory, that hee was made a seruant. &c. Neither is this strange from that, that as he did grow in his body, so for our cause would increase in wisdom in his soule. And when the Apostle teacheth, that he was made like vnto vs in all things (sinne excepted) without all doubt, he comprehended therein this also, that his soule was subiect to ignorance, this only is the difference betweene Christ and vs, that our infirmities are fast bound in vs by necessity, hee beareth and taketh them vpon him willingly.

Certaine men beeing very fearefull to graunt that is here sayde, doe referre it to the outwarde shewe, and doe expound it, that Christ did seeme to increase, although in very deede, there happened no newe know.

grew in wisdom & knowledge. fol. 207

knowledge vnto him. I aunswere, the wordes soundeth otherwise, and plainly dooth reiect and referre this error. When as a little after Luke addeth that the childe did encrease in wisdom and stature, and in fauour with God and men, &c. In fine, except it bee lawfull to denie Christ to bee made a true and perfect man, we ought not to be ashamed to confesse that he took those thinges that can not bee seperated from a humane nature.

As therefore Christ tooke vpon him all the infirmities of man, and was like vnto men in all thinges (sinne onely excepted) so also he tooke vnto him the knowledge, the ignorance, the reason and minde of man, according to the which hee is sayde not to knowe the latter day, and therefore in another place it is sayd: Iesus prospered in wisdom and age, and in fauour with God and men.

*D. Bullinger
in his Booke
vpon the 24.
of Math.*

Of that day & houre knoweth no man, no not the Angels, nor the sonne himselfe, &c. Although Christ dooth humble himselfe, to this common ignorance, it dooth nothing derogate his Diuinity and knowledge of all thinges, for he speaketh in that nature that hee tooke of vs, we knowe that in Christ are two natures, which wee ought

*D. Gualter
his 112. Ho.
vpon the 13.
of Mark.*

Christ in his humane nature

ought to confesse : his diuine nature which is coequall and consubstantiall with the Father, &c. And his humane nature, which in the appoynted and determined time hee tooke of the virgin Mary : for to his diuine nature there was nothing vnknowne and hidden, &c.

But as touching his humanity, hee hungered, and thirsted, and was so poore he had not whereon to lay his head, hee did faynt, sorrowe, weepe, and was ignorant of manie thinges. And as touching this place, of his comming, the daye and houre is not onely kept from the Angelles, but also from him selfe as hee is man, dooth saye to bee ignorant of.

Jesus encreased in wisdom, &c.

This can be vnderstanded no otherwise, then onely of his humane nature, which the Sonne of G D tooke, for vnto his Godheade, nothing euer wanted or lacked, &c. Therefore, this is to bee referred to his manhoode (as hee is man) that euen as hee did growe in age and stature of body, so hee did encrease as touching his Soule in wisdom and vnderstanding.

But of that daye and houre knoweth
no

In his 25.
Hom. vpon
the 2. of
Luke.

grew in wisdom & knowledge. fol.208.

no man, &c. The Sonne, in that hee
is a perfect and naturall man, knoweth
not of that day. For touching his God-
head, hee is equall with the Father, and
hath a most perfect knowledge of all
things.

*D. Cheeke
upon the 13.
of Marke.*

But of that day and houre knoweth
no man: No, not the Angels, nor the
Sonne him selfe, &c. As hee was man, he
knewe it not: but as hee was God, hee
knew it.

*D. Tindale
upon the 13.
of Mark.*

Wee reade of the Sonne of G D D,
in the Revelation of Iohn, that hee hath
eyes like the flame of fire, and on his head
many Crownes, and a name written, that
none knewe it but hee him selfe. If none
knew it but he him selfe, the Father know-
eth it not: whereof followeth that God
knoweth not all things.

*D. Roger
Hutchinson
in his Booke
of the Image
of God.*

To this I aunswere, because the Fa-
ther and Christ bee one, that the Father
knoweth it, for as much as Christ know-
eth it, nor the Text dooth not exclude
the Father from the knowledge thereof,
saying. None knoweth it, but hee him-
selfe, for the Latine is, Nemo scit, that is:
No man knoweth it, but hee him selfe,
teacheth vs, that onely his Diuinitie,
knoweth it, not his humanity, for that is
excluded

202.13
Custome must not be followed,
excluded by these wordes: No man knoweth it. But Christes Diuinity is the Fathers Diuinity, who both are all one by nature, not by person: wherefore, that which Christ knoweth, the Father knoweth also. This text dooth not diminish the Fathers knowledge, but rather establisheth onely God to knowe all thinges, saying: that onely hee him selfe knoweth this name: whereby these wordes (he him selfe) wee are compelled to vnderstand the Diuinity, the nature, and maiesty of God, to know it onely, and Christes humanity to be ignorant of it, which also dooth not know the last day.

Chap. 41.

A long custome must not be followed, but the truth of God.

Exo. 23, 2.

Thou shalt not followe a multitude to doo euil, neither agree to the controuersie, to decline after many, and ouerthrow the truth.

Leui. 18, 30.

Therefore, shall ye keepe my ordinances, that yee doo not any of the abhominable customes which haue beene done before you, that you defile not your selues there.

but the truth of God.

fol, 209.

therein: for I am the Lord your God.

Whatsoever I commaunded you, take Deut. 12, 32
heede you doe it: thou shalt put nothing
thereto, nor take ought there from.

Feare the Lord your God, and hee will 2, Kings, 17,
deliuer you out of the handes of all your e- 39.
nemies.

Howbeit they obeyed not: but did after verse, 40,
this old custome.

Thus by processe of time, this wicked Wild, 14, 15
custome preuailed, and was kept as a law,
and Idols were worshipped by the com-
maundement of Tyrants.

In vaine they worship mee, teaching for Math, 15, 9
doctrines, mens precept.

We lay the commaundements of God a Mark, 7, 8,
part, and obserue the tradition of men: as
the washing of the Pots and of Cups, and
many other such like things ye doe.

Well, ye reiect the commaundement of verse, 9,
God, that ye may obserue your owne tra-
dition.

But if any man lust to bee contentious, 1, Co, 11, 16
wee haue no such Custome, neyther the
Church of God.

The Doctours.

Custome, either of simplicitie, or of Tertullian in
ignorance, getting once an entrie, his booke of
is inured and hardened by succession, and Virgins.
then

Dd.

Custom must not be followed

then is defended against the trueth : But Christ our Lorde, called himselfe the trueth, and not Custome. Let them take heede therefore, vnto whom the thing seemeth newe, that in himselfe is old. It is not so much the noueltie of the matter, as the truth that repproueth an Heresie : what soeuer saoureth against the truth, it is an Heresie, bee the custome thereof neuer so olde.

* Ignatius
to Philadel-
phin.

a Ciprian in
his 2. booke
of his Epist.
vnto Cicilius
the 3. Epist.

* By antiquitie is Christ Iesus.

a That Christ ought onely to bee heard: euen the Father witnesseth from heauen, saying: This is my deerely beloued sonne, in whom I am pleased, heare him: wherefore, if Christ ought onely to be heard, we ought not to take heed, what any man hath thought good to be doone before vs: but what Christ which was before all menne, hath done before. For we must not follow the custome of man, but the truth of God, because God speaketh by Esay the Prophet, and sayth. They worshipped mee in vaine, teaching commaundements & doctrines of men.

Vnto Iulia-
nus of bapti-
zing of here-
tiques.

Certaine men, which be overcome with reason, doe alledge, & lay for them against vs all in vaine, the custome, as though custome were a greater thing then the truth,
as

as though in spirituall thinges, wee ought not to followe the better things alwayes, which is shewed by the holy ghost.

Custom without truth, is the mother of all errour: where fore, let vs leaue the errour, and follow the truth.

Not the anciencie of yeres, but of manners is commendable, no shame it is to passe to better.

Wee doe rightly condemne all newe things which Christ hath not taught, because Christ is the way to the faithful. If therefore we teach that, which Christ hath not taught, we iudge it detestable.

We must not alwaies imitate or allowe, what soeuer allowed persons haue done: but lay the iudgement of scriptures to it, whether they allow the doing of it.

When the trueth is knowne, let Custom giue place to the trueth, for there is none that will doubt: but that Custom giueth place to the manifest trueth. Also, no man shoulde sette more by Custom, then by reason and by trueth, for reason and trueth, alwayes excludeth the Custom.

Hee that despiseth the trueth, and presumeth to followe the Custom, eyther he is enuious to his brother, and froward, and

*Vnto Rom-
peius against
the Epist. of
Stephen.*

*Amb. in his
Epi. to Theo-
dosius the*

Emperor.

*In his fourth
booke of vir-
gins.*

*Augu. in his
2. booke to
Gaudentius
Epistle.*

*In his second
booke of only
Baptisme.*

*In his booke
of baptising
little ones,
and in*

*the 8. distin.
Canon. Qui
contempta.* Custom must not be followed
iniurious to them, vnto whom the truth is
opened, or else vnkind towarde God, by
whose inspiration the Congregation, or
Church, is instructed or armed.

For, the Lord saith in the Gospell, I am
the truth, he sayd not: I am the custome.
Therefore, when the truth is knowne, let
custome giue place to truth, because also
Peter which did circuncise, gaue place to
Paule, preaching the truth. Therefore,
seeing that Christ is the truth, wee ought
rather to followe the truth, then custome,
because reason and trueth, alwayes exclu-
deth custome.

*In his Booke
of true Reli-
gion. 1. tom.
& last chap.* We loue not those sights that be subiect
to the eye, least swaruing from the trueth,
and louing shadows, we be cast into dark-
nesse. Let not our Religion consist in our
phanasies, for any trueth whatsoeuer it be,
is better then any thing, that can of our
owne head be deuised of vs.

*In his 5. E-
pist. to Mar-
cellinus.* It is not true that is saide, a thing that
was once well done, must in no wise be al-
tered, for when y^e cause of the time is chan-
ged, good reason doch require the wel done
thing before, so to be changed now. That
where they say, it cannot be well, if it bee
chaunged: the trueth on the other side cri-
eth out, that it cannot bee well, if it be not
chan.

changed. For that which may chaunce at one time, in diuersitie of persons, that one may doe a thing without offence, which another may not, not that the matter of it selfe is unlikelie: but the partie that dooth it. So in respect of diuers times, of y^e selfe same person, now we may a thing be doone, and now may it not be done, not that he is different from himselfe, that dooth it: but the time when he doth it.

The Heathen say, the religion that was first, cannot be false: as though antiquitie, and old custome, could not preuaile against the truth.

Neither may we say, why commeth it now: Why commeth it so late: For the counsaile of God that sent it, is vnsearchable to the wisedome of man.

Many there are, which faining of faith, are not subiect to faith, and rather doe appoint themselues a faith, then receiue it, puffed vp with the sence of mans vanitie, whiles they vnderstand those thinges that they lust: But will not vnderstand those thinges that be true.

I call it noueltie, because of the tongues of wicked men: who beeing not able to shaddowe the manifest light of the truth, finde cauillations vppon the onely name,

*In his quest.
vpon the old
& new Te-
stament, the*

*114. quest.
In his tenth
Booke & 32.
chap. of the
citty of God.*

*Hillarie in
his 8. booke
of the Tri-
nitie.*

*Bernard in
his Booke of
a solitarie
life.*

Custome must not be followed,
noueltie: But this noueltie is no new va-
nitie, for it is a matter of olde Religion: of
perfect goelinesse found in Christ.

Greg. to Wil.

Auer. B. in

2. dist. Canon

Si cōsuetudo.

Aug. the 11.

distinct. Can.

consuetudinē.

Arnob. in his

2. booke a-

gainst the

Gentiles.

If perhappes thou settest against it the
Custome, thou must take heede of it that
the Lord sayth: I am the way, the truth,
and life: he sayde not, I am the Custome:
but the truth.

I allowe the custome, which notwith-
standing, is knowne to vsurpe nothing a-
gainst the Catholique sayth.

The authoritie of Religion must bee
weighed by God, and not by time: It be-
houeth vs to consider, not vppon what day
but what thing we began to worship. The
thing that is true, is neuer too late.

Aug. the 8.

distinct.

Pope Felix

The Lord in the Gospell sayd: I am the
truth: he sayd, not, I am custome.

No man ought to pferre custome be-
fore truth and reason: for because reason
and truth alwayes excludeth custome.

Euripides.

What custome we in tender youth,
by natures lore receiue,
The same we loue and like alwayes,
and loth our lust to leaue.

Chap.

Mariage of Priests is lawfull.

fol. 212.

Chap. 42.

The marriage of Ministers is
lawfull.

TO auoyde fornication, let euerie
man haue his wife, and let euerie
woman haue her owne husband. 1, Cor. 7. 2.

If they cannot abstaine, let them
marrie, for it is better to marrie, then to
burne. verse, 9.

Haue wee not power to leade about a
Wife, being a sister, as well as the rest of
the Apostles, and as the Brethren of the
Lord, and Cephas. Chap. 9. 5.

I beseech thee faithfull yooke fellowe,
helpe those women, which laboured with
me in the Gospell. Philip. 4. 3.

A Bishop therefore must be vnreproue-
able, the husband of one wife. 1. Tim. 3. 2.

Hauiing children vnder obedience, with
all honestie. verse, 4.

For if any cannot rule his owne house,
howe shall he care for the church of God? verse, 5.

Mariage is honourable among all, and
the bedde undefiled: but whoremongers
and adulterers God will iudge. Heb. 13. 4.

Now the Spirite speaketh euidentlie,
that in the latter times, some shall de-
part from the fayth, and shall giue heede
vnto

Mariage of Priests

unto Spirites of errour, and doctrines of deuils.

verse. 3.

Forbidding to marrie, and commaunding to abstaine from meates, which God hath created to be receiued, with thankes giuing of them which beleue and knowe the truth.

The Doctours.

Origen in his
24. treatise
vpon Math.

Not only they doe not, that they teach: but also cruellie and without mercie, they commaund others to doe, that they be not able, not considering or weighing ech mans strength. Such be they that forbid men to marrie, and from that thing that is lawfull, driue and force men to an immoderate kinde of cleannesse.

Ciprian in
his 1. Booke
and 11. Epi.
vnto Pomp.
of Virgins.
Amb, in his
3. Booke of
Virginitie.

If they eyther can not, or will not continue, better it is to marrie, then to fall into the fire with theyr pleasures, at the least, let them breede no flaunder to theyr Brothers and Sisters.

Good are the bands of Matrimony, yet are they bandes: And although they bee bandes, yet are they bandes of Charitie. Wedlocke is good, that it shalbe no hinderaunce to perfect life.

In his booke
vpon the 1.
to the Cor.
3. chap.

We see both Virgins, carefull for the worlde: and married men, carefull for the workes of the Lord.

an

is lawfull.

fol. 213.

All the Apostles had wiues, only Iohn and Paule excepted.

In his Booke
vpon the 2.
to the Cor.

Some men there be, that say, they be adulterers, that marry after that they haue made a vow: but I tell you, that they sin grieuously, that put such a sunder.

11. Chap.
Aug. in his
Booke of the
goodnes of
marriage, di-
stinct. 27.

Many of them are kept from marriage, not for loue of their godly purpose of virginity: but for feare of open shame, which shame also proceedeth of pride, for that they are more afrayde to displease men, then God. They will not marry, because they can not without rebuke: yet better were it for them to marry, then to burne, that is to say, then with the flame of their concupiscence, in their owne conscience to be wasted, they are sorry of their profession, and yet it grieueth them to confesse it.

Quidam.
In his Booke
of holy vir-
ginity, the
34. Chap.

They that say, the marriage of such men, or women (as haue vowed) is no marriage: but rather adultery, seeme vnto me not to consider discretely and wisely, what they say.

In his Booke
of the good-
nes of wi-
dowhoode,
Chap. 10.

It commeth to passe by this vnadvised opinion, that where as they will remoue these women that so haue vowed, from theyr husbannes, and force them to continue in their single life, they make the hus-

Mariage of Priests

husbandes of them adulterers in dede, in case they marry againe, their owne wiues being still aliue.

*In the 9, cha.
of the same
Booke.*

The defrauding of their purpose, and the breach of their vow is blamed. Such are blamed, not for that they haue entred into the faith of matrimony: But for that they haue broken their first faith, or promise of continent life.

*In the I, book
of the good-
nes of mari-
age, & II,
Chap.*

Whereas Saint Paule sayeth, she that is unmarried, thinketh of the thinges that pertayne vnto the Lorde, that shee may be holy, both in body and in spirit, it may not so be taken, as though wee should so thinke, a Christian wyfe lyuing chastlie with her Husband, is not holy in body. For it is generally said vnto all faythfull: Knowe ye not, that your bodies be the Temple of the holy Ghost? Therefore if the man and wife keepe their faith both betwene them selues, and to the Lord, their bodies are holy.

*In his questi-
ons of the old
and new Te-
stament, the
Question.*

Most holy Samuel begat children: and yet nothing abated the merits of his righteousness. Zacharias the Priest, in his olde age begat a Childe, wherefore then is that thing accused, that is proued to doe no manner hurt.

The Husband of one wife, S. Paule
wri.

is lawfull.

fol. 214

Writeth not this, as making a lawe, as if *Chrysost. in*
it were not lawfull for a man to be made a *his 10. hom.*
Bishop without a wife: but he appointed *upon Tim.*
an order in that behalfe. For it was law-
full for the Jewes, to be coupled in the se-
cond Matrimony, and to haue two wiues
at one time. Notwithstanding, marriage
haue much trouble in it selfe, yet may it so
be taken, that it shall be no hinderance to
perfect life.

Marriage, not onely hindereth nothing, *In his 21,*
towards the knowledge and Seruice of *Hom. upon*
God, if wee will be sober: but also bring- *Gene.*
geth vs great comfort, for it oppresseth the
raging furie of nature, and suffereth vs
not to bee dasht and tost as the waues of
the Sea: but causeth that our shippe may
luckely arriue into the Hauen. And for
that cause, hath God giuen this comfort
vnto mankind.

So precious a thing is matrimony, that *In his 7, He.*
with the same thou mayest be promoted, *upon the*
euen vnto the Bishops chaire: vse marriage *Hebr.*
with discretion, and thou shalt be the chiefe
in the kingdome of heauen.

The maner of certaine virgins, not wel *Hier. ad vir-*
behauing them selues, defameth and sha- *ginem De-*
meth the holy purpose of Virgines, and *metriadem.*
the glory of the heauenly and Angelicall
fami-

Mariage of Priests

family, whom wee most plainly charge, that eyther they marry, if they can not abstaine: or that they containe, if they will not marry.

*In his Booke
vpon the first
Cha. to Titus*

Touching this place, some men thinke thus: by custome of the Jewes, it was lawfull for a man to haue two wiues, or moe at once. And this they take to be the Apostles comendement, that he, that is to be chosen a Bishop, haue not two wiues, or moe together at one time.

*Vpon the 1,
Epistle to
Timothy, &
3. Chap.*

Let the Deacons be the husband of one wife, not that they should needes marry a wife, if they haue none: but that they shold not haue two wiues together.

*In his 1, booke
against Io-
winianus.*

And if Samuel, which was brought vp in the Tabernacle, married a wife, what maketh that against virginity? As though that many priests had not wiues also now a dayes, and that the Apostles describeth a Bishop to be the husband of one wife, hauing children in all chastity.

*In his Booke
vpo the Eph.
the 37, dist.
Ca. Legant.*

Let the Bishoppes and Priestes reade this, which teach their Sommes secular learning, and maketh them reade Comes dies, and sing writings, after that they bee brought vp, by the charge and cost of the Congregation.

¶ If any man consider, that his owne virgin,

is lawfull.

fol. 215.

gin, that is to say, his owne flesh, groweth proud, & boyleth vnto lust, and cannot stay it, there is laide vpon him a double necessity, either to take a wife, or to fall.

Hierome in his 1, Booke against Iovinian.

If any man call lawfull copulation, and begetting of children, corruption and filthines, he hath the deuill, that fell from God, dwelling within him.

Ignatius vnto Philadelphien.

Wee must haue consideration of men, and measure our Doctrine according to euery mans ability: and vnto such men, as cannot take the word of chastity, we ought to graunt mariage.

Cirill in his 16, Booke vpon Lewis.

Let them study to keepe and continue the chastity of their body undefiled: or else, let them be coupled with the band of one mariage.

Isidore, the distinct. 23, Hic igitur.

Excuse not thy selfe by thy mariage, thy Lorde was at the mariage Feast, and honoured mariage with his presence, and yet dost thou blame mariage: And sayst thou that mariage is an hinderance vnto godlinesse: I tell thee, mariage is no manner hinderance vnto vngodlinesse: wilt thou know that it hindereth not to haue a wife, and children: Had not Moses wife and children: Beholde, Peter a pillar of the Church: he had a wife, therefore finde no fault with mariage.

Christost. in his 3, Tom. against the Iewes, Gentiles, & Heretiques. Page. 363.

¶ Tho

Mariage of Priests

*In his 4, Ho.
and 1, Tome,
in Esay, vpon
these words,
I haue seene
the Lord.*

Who speaketh these words? Esay the beholder of the celestially Seraphims who, notwithstanding, hee had company with his wife, yet hee quenched not the grace of God.

Esay had a sonne, and a wife, that thou mayst vnderstand that marriage is not ill: but fornication is ill.

What did marriage hinder thee? no, thy wife is giuen to thee to be thy helper, and not to deceaue thee.

*Athanasius
to Dracon-
tius.*

Many of the Bishops haue not married: contrariwise, Monks haue become fathers of children.

*Cassiodorus
in his 6, book,
and 14, Cha.*

At that time they say, Euphichius the Bishop of Cesaria died in martirdom, ha- uing married a wife a litle before, being as yet in manner a new married man.

*Eusebius in
his 3, Booke
& 30, Chap.*

Clement in deed, writing against them which despise marriage, beside many other, saith also these wordes: Doe they disallow the Apostles also? For Peter and Philip had wiues, and married their daughters vnto men: but euen likewise, Paul the Apostle is not ashamed in a certaine Epistle of his, to make mention, or to salute his companion and yooke fellowe, the which woman, he sayd that he led not about with him, for this intent, that hee might more easily

easily and without lesse comber preach the Gospell.

I also Policrates, the least of you all, obserue and keepe after the tradition of my Fathers, and of them onely whom I haue following from the beginning, for seauen of my forefathers each one after other in order, were Bishops (and I am the eight) which hath kept this day.

My Mother being giuen to my Father of God, became not onely his helper, for that had bene no great wonder: but also was his leader & Captaine, both by word and by deede, trayning him vp vnto best. And albeit in other thinges, it were best for her to be subiect vnto her Husband for the right of mariage, yet in Religion and godlinesse, she doubteth not to become his maistresse.

Neither of these two, matrimony, nor single life, dooth either ioyne vs to God, or to the world, or withdrawe vs fro God, or from the world: that the one ought to be refused, and the other absolutely, and of it selfe ought to be praised, it is the mind that ruleth both mariage and virginity.

There be some that say, that marriage must be broken for Religions sake, and holinesse: but this is to be knowne, that if the

In his fife
Booke, and
24, Chap.

Greg Nazian-
zenes vpon
the Epitaph
of his Father
B. of the Na-
zianzens.

Vpon the
Epitaph of
Gorgonia.

Gregory
Pope, in the
27, distinct.

Mariage of Priests

2, question, the law of man grant this, the law of God
Canon. Sunt forbiddeth it, for the truth by him self saith:
qui. Those that God hath coupled, man cannot
part a sunder.

*In the Coun-
cel of Gangra
Chap. 4.* If any man make difference of a married
Priest, as if he may not minister the obla-
tion, because of his mariage, & abstayneth
from his oblation, accursed be he.

*In the Coun.
at Constan-
tinople, dist.
31, Quoniã* If any man contrary to the Apostles
Canons, presume to remoue either Priest
or Deacon, from the vse and company of
his lawfull wife, let him be depriued. And
in like maner, let the Priest or Deacon be
excommunicate, that putteth away his
wife, vnder the cullour of Religion.

*In the Coun-
cell of Anci-
ra, Canon. 9.* Deacons, as many as be ordered, if at
the time of receauing Orders, they made
protestation, and said, that they would mar-
ry, for that they finde not them selues able
so to continue without mariage, if they af-
terward marry, let them continue in the
ministry, for as much as the Bishop hath
giuen them lycence.

*In the Coun-
cel, Tolet. 8,
Canon, 2.* A vowe, ill and vnadvisedly promised,
ought not to be kept.

*The Councel
of Nice holdẽ
in the yere of
our lord, 330* The Councell which was gathered to-
gether at Nice, willing to redresse the life
of Churchmen, did set them certain laws,
which they call Canons or Rules.

In

is lawfull.

fol. 217.

In the treating whereof it was thought good to some, to bring in a lawe, that Bishops, Priestes, Deacons, and Subdeacons, should lie no more with their wiues which they had married before they consecration: But the holy Confessor Paphnutius rose up and did resist them: saying, and protesting that mariage was honourable, and that it was Chastitie for a man to lye with his owne wife. And so he aduised the Counsaile, that they should not make any such law, assuring them, y the matter was great, & might bee an occasion of fornication eyther vnto them, or vnto theyr Wiues. And thus Paphnutius did sette forth the matter (albeit he were vnmarried himselfe.) And the whole Counsaile and Synode, commended his opinion, and decreed nothing in this matter, and left it to euery mans will, and not to bee of anie necessitie.

It may happen that in some case, a volue may be either vtterly ill or vnprofitable, or an hinderance vnto some other good things of more weight. And therefore it must of necessity be determined, that in such a case a volue ought not to be kept.

If any man haue volued, and cannot containe, & hauing assaied all meanes, yet

Ec.

be

*Rufinus. i.
chap. 4.*

*Thomas of
Aqui. 22. q.
88. Arti. 10.*

*Alphonfius
de Castro.*

Mariage of Priests

Philip. ca. 19 be neuer the nearer, I woulde aduise him that he should prouide for the safety of his soule by marriage.

Cardin. ca-
setanus in
Quod liberis
against Lu-
ther.

It cannot be proued neither by reason, nor by authoritie, speaking absolutely, that a Priest sinneth in marrying a Wife: for neither the order of Priesthoode, in that it is order, nor the same order in that it is ho- lie. is any hinderance to matrimonie. For Priesthoode breaketh not marriage, whe- ther it be contracted before Priesthoode or afterward, setting all Ecclesiastical lawes a part, & standing onely vnto those things that we haue of Iesus Christ, and his A- postles.

Clem. Alex.
in his 5. booke
Stromat.

All the Epistles of the Apostles, which teach sobriety and continent life, whereas they containe innumerable preceptes tou- ching Matrimonie, bringing vp of Chyl- dren, and gouernment of house, yet they neuer forbid honest and sober marriage.

In his 8 di-
stinct. cum in
præterito in
the Glosse.

They say that in old times, before Pope Siricius, it was lawfull for Priestes to marry. (This was foure hundred yeeres after Christ.)

In the de-
crees 22. Qu.
4. chap. malis.

In an euill promise, breake thy faith. In an dishonest vow, change thy pur- pose: that thou hast vnadvisedlie vowed see thou doe it not. It is an euill promise, that

is lawfull.

fol. 218.

that is kept with wickednes.

Helagius Pope, did create the Bishop of *Out of the*
Siracusa, who had wife and Children at *28. Distinct.*
that time.

Pope Siluerius, pope Deudedit, pope *Damasus*
Adrian. 2. Pope John 15. Pope Felix, 3. *Pope, distinct.*
Pope Dsius, Pope Agapitus, pope Ge- *26. cha. Ofi-*
ladius, pope Bonifacius, pope John, 10. *us & sed hoc*
Pope Theodorus. &c. were all Popes, bi-
shops, and Priestes, with many other moe
that were found, being Priests lompes, ru-
led the Apostolique Sea of Rome.

I reckon that there was neuer more *Eras. in his*
pure and honest Priestes in the Church, *answer to*
then there was then, when the helpe of *Iodocus cli-*
marriage was open to euerie man. Cly- *tonens.*
tonius saith, that the misteries and secrets
of the Aulter, bee higher in dignitie, then
that they may be occupied of married men.
Then Saint Paule did wrong, and farre
a misse, which alloweth and admitteth,
not onelie Decons, but also Bishoppes,
and Priestes, which haue Wiues, to the
holie Misteries of the Aulter. I will not
speake now of Peter which was married,
and Phillippe the Deacon. Belike the
Church of Christ was in greater blind-
nesse, which then coulde not see, that the
misterie of the alter shoulde not bee comit-

Mariage of Priests

ted vnto married men, what thinketh and iudgeth that counsell, which pronounceth them accursed, which refused to bee at the communion of a priest, which hath a wife.

*In his Epist.
to Christo-
pher B. of
Basile.*

A great parte of the Priestes lyueth in great infamie, and with a sore wounded conscience and an vnquiet, handeleth the holy Sacraments. And for the most part they left all theyr labours: and the fruite that shoulde come of them, because theyr teaching is despised and set at naught, for theyr shamefull liuings.

There is no thing more to bee desired, then that a Prieste might liue free from mariage, & might wholy serue the Lorde: but after that hee hath assaied all remedies and is neuer the better, and the rebellion of the flesh cannot be ouercommed, this then is next to be done, let him liue chastly with one, not for pleasure, but for a remedie, hauing his wife alwaies, endeuoring him selfe with all his power that he which hath a wife graunted him, fill vp & recompence the weakenes of the flesh, with other good liuing beside, and with holy studie, for by thys meanes, euery man shall knowe that he hath taken a wife for neede, and not for pleasure.

And I doubt not but there are many Bi-
shops,

shops, which perceiue that it is euen so, as we say: but heere I am afraid that lucre & aduantage stop vs, that wee follow not it which we know is best. If the Bishoppes woulde assay to chaunge the single lyuing into marriage, peradventure the Officials and Commissaries would repine, which doe perceiue more aduaintage of Priestes Concubines, then they shoulde haue by Priestes wiues, if they had them.

Take away from the Church honorable marriage, and the bed undefiled: shalt thou not replenish it with Concubinaries, with incestious persons, Sodomiticall vires, and finally with all kinde of beastlie filthinesse.

Barnard in his 66. Sermon vpon the Canticles.

In those dayes Priestes commonly had wiues, as other Christian men had, & had chyldren also, as may appeare by auncient instruments, deedes of giftes, and which were giuen thē to Churches, to the Clergie, and to Religious houses, in the which instruments, both the Priestes and theyr wiues also with them, which there be called Præbyterissæ.

Auentius in Histor. Boiorum.

These glorious braggers do vaunt themselves to be the followers of the Lorde, who neither had wife, nor yet possessed any thing in the worlde, &c. To these the

Clem. Alex. in his 5. booke Strom. 7. This Clem.

Mariage of Priests

wrote 80.
yeeres after
Christ.

Scriptures maketh answer: God with-
standeth the proude, and giueth grace to
the humble. Againe, they consider not the
cause, why the Lord toke no wife.

First, he had his owne peculiar Spouse
which is the Church. Moreover, neyther
was hee a common man, that hee shoulde
stande in such neede of a helper, after the
fleshe. &c.

Hulderich.
Bishop of
Augusta. to
pope Nich.

There be some which take Gregorie for
a maintainer of theyr Sect, whose teme-
ritie I laugh at: whose ignorance I la-
ment, for they doe not know that the peri-
lous decree of this Heresie, established of
Gregory, was afterwarde purged of him
with the worthie fruite of repentance, whe-
as vppon a day, out of his bondes was
drawne sixe thousande Childrens heads:
when he sawe it, hee vtterly condemning
his decree, did praise the counsell of Paule,
Melius est nubere, quam viri, adding of
his owne, Melius est nubere, quam mor-
tis occasionem præbere.

Behold the
fruites of pri-
estly chastitie.

If it happen, that a priest be seene to em-
brace or cull a woman (in his armes,) it
shalbe iudged & interpreted, that hee doth
it to blesse her. (Behold popish blessings)

The 11.
cause 3. Qu.
in the Glose
in the cap ab-
sit.

Polid Vir in
his 6. booke of

The restraint of a priests marriage, was
first attempted in England, in the yeere of
our

is lawfull.

fol. 220

our Lorde. 970, And the same afterwards was concluded in the West church, in the yere of our Lorde. 1100. and neuer before.

Priestes liued a thousand yeres together with their Wiues: no law being to the contrarie.

The Greekes make no promise of continuant or single life, neither secretly nor expressedly.

Now as wee doe not condemne marriage: neither deny, but that married men in the Primatiue Church, and before the Gospell was so generally receiued, as it was at length, were, and might be called to the dignitie of Bishoprick.

the history of England, and in his 5. booke of the inuentio of things. Fabian in his chro. in the

293. page.

In his 31. distinct. chap.

Quoniam.

D. Hard. in his booke a detect. of sundry foule errors &c. fol.

260.

Chap. 41.

Against vnpreaching Prelates, and dumbe Ministers, that cannot teach and instruct the flock.

What hast thou to do, to declare my ordinaunces, y thou shouldest take my couenaunt in thy mouth.

Psal. 5. 16,

Seeing thou hatest to be reformed, and hast cast my words behind thee.

verse, 17.

Be diligent to knowe the state of thy flocke: and take heede to the heards.

Prou. 27. 2.

Hee also that is slothfull in his worke,

Chap. 8. 9.

is

Against vnpreaching Prelates,
is euen the Brother of him that is a great
waster.

Chap. 29, 18 Where there is no preaching, the peo-
ple decay : but he that keepeth the Lawe,
is blessed.

Esay, 42, 10 Who is blind, but my seruant ? or is
deaf as my messenger that I sent : who
is blinde as the perfect, and blinde as the
Lords seruant ?

Esay, 56, 10, Their watchmen are all blind they haue
no knowledge, they are all dombe dogges
and they cannot barke: they lie and sleepe,
and delight in sleeping.

verse, 11. And these greedy dogges can neuer haue
enough : and these shepheards cannot vn-
derstand, for they looke vnto theyr owne
way : euery one for his aduantage, and for
his owne purpose.

Chap, 58, 1. Cry out, spare not : lift vp thy voyce like
a Trumpet, and shewe my people theyr
transgressions, and to the house of Jacob
theyr sinnes.

Jerem, 1, 7 The Lorde sayde vnto mee, Say not I
am a childe, for thou shalt goe to all that I
shall sende thee : And whatsoeuer I com-
maund thee, shalt thou speake.

verse, 8.

Chap. 23. 1.

See not afraide of their faces : for I am
with thee, sayth the Lord.

Woe bee vnto the pastours that destroy
and

and scatter the sheepe of my pasture, sayth the Lord.

We haue scattered my flocke, and thrust them out, and haue not visited them: behold, I wil visite you for the wickednes of your works, saith the Lord.

Cursed be he that doth the worke of the Lord negligently. Chap. 48, 10

Woe be vnto the foolish Prophets that followe their owne spirit, and haue seene nothing. Ezech. 13, 3.

O Israel, thy Prophets are like Foxes in the wast places. verse, 4.

We haue not risen vp in the gaps, neyther made vp the hedge, for the house of Israel, to stand in the battaile in the day of the Lord. verse, 5.

Woe vnto them that sow pillowes vnder all arme holes, and make bailes vpon the head of euery one that standeth vp, to hunt soules, &c. verse, 18.

O sonne of man, I haue made thee a watchman vnto the house of Israel: therfore thou shalt heare y word at my mouth, and admonish them from me. Chah. 33, 7.

When I shall say vnto the wicked, O wicked man, thou shalt dye the death, if thou doest not speake, & admonish the wicked of his way, that wicked man shall dye for

Against vnpreaching Prelates,
for his iniquity : but his blood will I re-
quire at thy hand.

Chap. 34, 2.

Woe be vnto the shepheards of Isra-
el, that feede themselves : should not the
shepheards feede the flocke ?

verse, 3,

Ye eate the fat, and ye cloath you with
the wool : ye kill them that are fed, but yee
feede not the sheepe.

verse, 10.

Thus saith the Lord, Behold, I come
against the shepheards, and will require
my sheepe at their hands.

verse, 18.

Seemeth it a small thing vnto you, to
haue eaten vp the good pasture, but ye must
tread downe with your feete the residue of
your pasture.

Hosea, 3, 6.

My people are destroyed for lacke of
knowledge, because thou hast refused
knowledge, I will also refuse thee, that
thou shalt be no Priest to me : and seeing
thou hast forgotten the law of thy God, I
will also forget thy children.

verse, 8.

They eate vp the sinnes of my people,
and lift vp their mindes in their iniqui-
tie.

verse, 9.

And there shalbe like people, like priest,
for I visite their wayes vpon them, and
reward them their deeds.

Chap 6, 9.

And as theeuës wayte for a man, so the
company of Priestes murther in the way
by

by my conſent, for they work miſchēſe.

Behold, the daies come, ſaith the Lord Amos, 8, 13.
God, that I wil ſend a famine in the land :
not famine for bread, nor a thirſt for water,
but of hearing the word of the Lord.

The prieſts lips ſhould preſerue know- Mala. 2, 7.
ledge, and they ſhould ſeek the law at his
mouth : for he is the meſſenger of the lord
of Hoarſts.

O Idoll Shēepeheard that leaueth the flock : the ſword ſhalbe vpon his arme, and Zacha. 2, 17
vpon his right eye.

We are the Salt of the earth : but if the Math. 5, 15.
Salt haue loſt his ſauour wherewith ſhall
it be ſalted : It is thence forth good for no-
thing, but to be caſt out, and to be troden
vnder the fēete of men.

We are the light of the world. A Citty verſe, 14.
that is ſet on a hill cannot be hid.

What I tel you in darkneſs, that ſpeake Chap. 10, 27
ye in light : and what ye heare in the eare,
that preach ye on the houſes.

Goe therfore and teach all nations, bap- Chap. 28, 9.
tizyng them in the name of the father & the
Sonne, and of the holy Ghoſt.

Teachinge them to obſerue all
things, whatſoeuer I haue commaunded
you, &c.

The kingdom of heauē is as a man, that Math, 25.
going

Against vnpreaching Prelates,
going into a strange Countrey, called his
seruants, & deliuered to them his goods.

And vnto one he gaue five talents, and
to another two, & to another one, to eue-
ry man after his owne ability, & straight-
way went from home.

Then he that receaued the five talents,
went and occupied with them, and gained
other five talents.

Likewise also, he that receaued two, hee
also gained other two.

But he that receaued that one, went and
dugged in the earth, and hid his Maisters
mony.

But after a long season, the Maister of
those seruants came, and reckoned with
him, &c.

Cast therfore that vnprofitable seruant
into vtter darknes: there shall be weeping
and gnashing of teeth.

The Haruest is great, but the labourers
are fewe: pray therfore the Lord of the
Haruest, to send forth the labourers into
his Haruest.

Who is a faithfull steward, and wise,
whom the Maister shall make Ruler ouer
his housholde, to giue them their portion
meate in due season:

Blessed is that seruant, whō his master
when

verse, 16,

verse, 17.

verse, 18,

verse, 19.

verse, 30.

Luke, 10, 2.

Chap. 12, 42

verse, 43.

when he commeth shall find so doing.

But if that seruant say in his hart, My Maister doeth deferre his comming, and shall begimme to finite the Seruantes and Maydens, and to eate, and drinke, and to be drunken. My verse, 45.

The Maister of the seruant, will come in a day when hee thinketh not, and at an houre when he is not ware of: and wil cut him off, and giue him his portion with the vnbelœuers. verse, 46.

And that seruant: that knewe his Maisters will, and prepareth not himselfe, neither did according to his will, shalbe beaten with many stripes. verse, 47.

Which of you minding to build a Tower, sitteth not down before, and counteth the cost, whether he haue sufficient to performe it. Chap. 14, 28

Giue an account of thy stewardship, for thou mayst be no longer steward. Chap. 16, 1.

Take hœede therefore vnto your selues and to all the flock, whereof the holy ghoſt hath made you ouersœers to feede y^e church of God, which he hath purchased with his owne blood. Acts, 20. 28,

The hireling fleeth because he is an hireling, and careth not for the shæpe. Iohn, 10, 13

Iesus sayd to Simon Peter, Simon, sonne Iohn, 13, 15

Against vnpreaching Prelates,
Some of Iona, louest thou me more then
these? Hee said vnto him, yea Lord, thou
knowest that I loue thee, he said vnto him,
feede my Lambs.

verse, 19.

He said vnto him againe the second time,
Simon the Son of Iona, louest thou me:
He said vnto him, yea Lord, thou knowest
that I loue thee, He sayd vnto him. Feede
my sheepe, &c.

Rom. 10, 14

How shal they call on him, in whō they
haue not beleued, & how shal they beleue
in him, of whom they haue not heard: and
how shal they heare without a Preacher.

verse, 15,

And how shall they preach, except they
be sent.

1, Cor. 9, 14.

So also hath the Lorde ordayned, that
they which preach the Gospel, should liue
of the Gospel.

verse, 16.

Woe is vnto mee, if I preach not the
Gospel.

2, Cor. 12.

I seeke not yours, but you.
All seeke their own, and not that which
is Iesus Christes.

Phil. 2. 21.

1, Tim. 4, 16

Take heede vnto thy self, and vnto lear-
ning: continue therein, for in dooing this
thou shalt both saue thy self and them that
heare thee.

1, Pet. 5 2.

Feed the flock of Christ, which depen-
deth vpon you, caring for it, not by con-
straint,

and dumbe Ministers.

fol, 224

strait, but willingly : not for filthy lucre,
but of ready mind.

Not as though yee were Lordes ouer
Gods heritage, but that ye may be ensam-
ples to the flocke. verse. 3.

And when the chiefe shepheard shal ap-
peare, yee shall receaue an incorruptible
crowne of glory. verse. 4.

They that haue ministred wel, get them
selues a good degree, & great liberty in the
faith, which is in Christ Iesus. 1, Tit 3, 13.

Hold fast the faithfull word, according
to doctrine, that hee also may be able to ex-
hort with wholsom doctrine, and improve
them that say against it. Titus, 1.

Remember them which haue the ouer-
sight of you, which haue declared vnto you
the word of God, &c. Heb. 13, 7.

Thou shalt not muzzle the mouth of the
Oxe that treadeth out the corne, &c. 1, Cor 9, 9.

The Doctours.

THE name of a Bishop, is the name of
labour, and not of honour. Aug. in his
19, book and

Shutte vp no longer front them the
kingdome of heauen : ye shutte it vp whi-
lest ye doe neither preach and correct them
that offend, nor shew your selfe to liue ver-
tuously : be ye therefore an eye vnto the
blind. 19, Ch of the
citty of God.
In his 39 ser.
to the brethre
in the wil-
dernes.

Against vnpreaching Prelates, blind, and a foote vnto the lame.

*In his 42,
Serm. of the
same booke.*

Let vs (that beare the name of Pastors ouer Christes Flocke) mortifie our flesh through abstinence: destroy our couetousnes through almes giuing: & forsake our pride through meekenes. For like as it is impossible for the euil man, drowned in all kinde of vices, to enter into the heauenly Paradise: euen so is it for the lecherous, couetous, stout stomacked, and vnpreaching Pastour, to make the Parishioners chaste, humble, and meeke, able to embrace the kingdome of God,

*In his 37,
Serm. of the
same booke.*

We Priests of the Lord, do ye no longer euill, but learne to doe good: Feede your flocke with the pure word of God, & with the godly conuersation of your liuing.

*In his booke
of sound doctrine, the 7,
Chap.*

O ye Preachers & Pastours, that haue taken vpon you to feede Christes flock. I doe exhort you (on Gods behalfe) that you walke worthy that vocation wherewith ye be called, & that ye be the same in life that ye professe in word. For what doth it profit thee to be called that thou art not, and to vsurpe a strange name:

*In his 42,
Serm. to the
brethren in
the wildernes*

Let vs feede Christes flocke committed vnto vs, let vs giue bread to such of them as be needy, least they faint by the way: let vs feede them also with angelicall foode,
with

with teaching and example of our lyving, least the whole flock perrish. For wee bee appointed vnto the blinde and ignorant as leaders vnto light, vnto the lame and sick as comforters, more to bee esteemed then Angels: but whiles wee are negligent in this our office, wee are to bee esteemed worse then deuils.

Consider that it is the office of Priestes, to aunswere when they are demaunded of the lawe, if hee knowe not the lawe of the Lorde, he declareth evidently that he is no priest. For it appertaineth vnto the Lords priests to know the law of the Lorde, and when he is asked, to make aunswere vnto it.

*In his booke
vpo Aggens.*

Take heede (O pee Pastours) least the Lord say vnto you, I haue made thee a stewarde ouer my housholde: And thou hast giuen them no bread. Therefore thou art not a gatherer together, but a scatterer, not a watchman, but a hangman. Take and cast him into vtter darkenesse. &c.

*In his 42.
Serm. to the
brethren in
the wilder.*

Thou holdest thy peace, and doost not (by preaching) reprove the. O thou hire-ling, thou seest the wolfe comming, and thou runnest away, peraduenture thou wilt aunswere and say: behold I am here that dyd not run away (from my flocke.)

*In his 47.
treatie vpon
Iohn.*

¶

Thou

Against vnpreaching Prelates,
Thou runnest away, for that thou heldest
thy peace. Thou heldest thy peace, be-
cause thou diddest tremble and feare. The
flight of thy minde, is of feare. Thou tar-
riest with thy body, but thou fleedst in thy
minde. &c.

In his 49 ser.
of the words
of the Lord
in Iohn.

Thys fleeing is not of the bodie, but of
the mind. When thou seest a wicked sin-
ner, and reprovest him not, but art silent,
thou fleest away. &c.

In his booke
of 50. Hom.
the 7. Hom.

O Brethren most deere, if euerie man
at the last day of iudgement, shall scarce
be able to giue account for himselfe, what
shal become of our Priests then, at whose
handes so many soules shall bee required,
that they must giue account to the Lorde
for.

Amb. in his
serm. of A-
braham.

It is a shamefull lie, for any man to call
himselfe a Christian, and do not the works
of Christ.

In his serm.
of fasting.

He that preacheth Christ, ought to shew
himselfe whollie estranged from all kinde
of vices.

Hier. in Le-
uit. distinct.
36.

If any man will be a Pastour, not one-
lie in name, but also in deseruing, let him
follow Moyses, and let him followe Aron.
For what is saide of the? That they went
not from the Tabernacle of the Lord, ergo
Moyles was continually in the Taberna-
cle

cle. What businesse had hee there? Hee read the Scriptures: taught the people, & vsed prayer. These three workes ought a Pastour to doe, if he will folowe Moyses and Aron. &c.

Some men there be of our order, which for none other cause, doe pretende and goe about to be made Ministers & Deacons: but that they may haue the more libertie to shew themselves pleasant before women, And all their whole care and studie is then of theyr apparrell, that it may be sweete smelling, and their shooes sitte cleane to their feete, that the haire of theyr heade; (with the drawing ouer of a hote Bodkin) be finely wrinckled and curled, and that theyr fingers may be glistering with gold Rings.

In his 84. Epist. to Eusebius.

Such men when you espie, iudge them rather bridegromes or wooers, then priests or men of the Cleargie.

In his 3. Epist. vnto Nepotian.

Eschewe the company of that Pastour, that exerciseth himself in worldly affaires, as though thou knewest him to be infected with the pestilence.

The prouiding for the poore, is the glorie of the Pastour: and the studie of his owne commodities the rebuke of a Priest.

*Chris. in his
hom. vppon
Math.*

Against vnpreaching Prelates,

It is a great shame for the priestes and for so many as be of the Cleargie, when Lay men be founde faithfuller, and more righteous then they.

*In his 43.
hom vppon
the 13 of
Math.*

What saith hee of the priestes? The Scribes and Pharises sit vppon Moyses chayre. That is, we haue manie priestes, and fewe priestes. Many there are in name, but fewe in labour and work.

The chayre maketh not a priest, but the priest the chayre: the place maketh not the man holy, but the man the place. &c.

The light of the flocke, is the flame of the sheephcard.

*Or'g. in his
booke of a
Pastour.
To Venian-
rius the Bish.*

The Sheephcard that doth not rebuke them that offend, without doubt he slaieth them by holding his peace.

*In his 17.
hom. vpon
the place the
labourer is
worthy of
his reward.*

What doe ye (O yee sheephcards) howe may we be bolde to receiue wages, and yet bee no workemen? We take the profite of holie Church for our daillie stipend, and yet doe wee labour nothing at all in preaching for the euerlastinge Church.

*In his hom.
vpon Ezech.*

Wee that be called Pastours, besides those euils that we haue of our owne, wee adde also other mennes deaths, for wee slea many in that wee see them daily going vnto death, and yet doe sluggish holde our

our peace.

The Pastour fleeth away, not in changing of place, but in keeping away theyr comfort from them. He fleeth away, when he seeth wickednes, and holdeth his peace: hee fleeth, that hideth himselfe with holding his peace.

In his 4. homily vpon Ezechuell.

Wee are called prestes: but wee are not priestes in labour.

In his fourth booke and 32 Epistle.

The earth cryeth when the subiects doe sorowe and lament the rigour and cruell oppression of theyr gouernour: And such doe eate the frutes vnpayd for, as doe take the Ecclesiasticall commodities for the vse and commodities of the body, and doe not bestowe the ministerie of exhortation vnto their people.

In his 22. Morrell.

Let vs well weygh and consider with our selues, howe great damnation it is, without any labour or paines, to take vnto vs the wages or hire, due onely to labour and trauaile.

In his 14. hom. vpon Ezech.

That Pastour or Curate is not without blame, of whose flocke any dooth (through his default) perrish for want of hearing the word of life. For where one of the flock doth perish thzough his default, there the Pastour or Curate for his keeping silence, is founde guilty of his death.

In his 11. Morrell.

Against vnpreaching Prelates,

a Hillary in
his 8. canon
vpon Math.
b Bernard in
his 78. serm.

In his second
serm. of the
resurrection
of Christ.

In his serm.
vpon the cō-
uersion of S.
Paule.

In his serm.
at the Synode
holden at
Reimes.

Ioh. Vitalis
the Cardinal
in Speculo.

Bonif. de con-
secratione di-
stinct. 1. cha.
1. Vasa.

The Churches wherein Gods word
watcheth not, suffereth shipwreck.

b To be the Apostles successours al doth
couet, but fewe or : one will be their imi-
tatours and folowers.

Feedde with thy minde, feedde with thy
mouth, feedde with thy worke. With thy
minde, by prayer: With thy mouth, by
preaching and teaching: With thy work,
by helping the needy.

O Lorde, wickednesse hath proceeded
from the elder iudges and Vicars, which
seeme to rule thy people. We can not now
say, as the people is, so is the Priestis: for
the verie people is not so wicked as the
Priestes.

Nowe haue we not hirelings (to rule
the flocke) in the steede of Sheeheardes:
nor Wolues in steede of hirelings: but in
steede of Woolues we haue deuils.

And of the priestes of this age, the Pro-
phet Esay, hath written thus: The Pa-
stours them selues are voyd of vnderstan-
ding, they haue all followed theyr owne
way, euery one euen from the highest to
the lowest.

We had treene Cuppes, and golden
Priests: but now we haue golden Cups,
and treene Priests.

As

and dumbe Ministers.

fol, 228

As much as good life by his example dooth profite : So much more dooth that Pastour hurt by silence.

In the 4. distinct. chap. debet.

Furthermore, as it is a great daunger for Pastours to be vnlearned and not able to preach, so is it a great daunger for Subjects not to be obedient.

In the same place in chap. dispensatio.

If there be founde any priest that is ignorant and not able to teach, let him bee thrust out, and banished from the church.

In the 38. distinct. cap. omnes.

The Counsell of Tolete, teacheth vs, that the priestes of God ought to auoyde ignorance, which is the mother of all errors.

And therfore specially in priests it ought to be auoyded: they ought to reade the holie Scriptures, that they may bee able to instruct and teach the people (committed to their charge) as well in the knowledge of sayth, as in manners.

In the same 38. distinct. cap. ignorantia.

And this is proued by the authoritie of the Apostle, that sayth. Take heede vnto thy selfe, and vnto learning. &c.

Priestes oughte to bee discerned from other men, by doctrine, not by apparell: by theyr conuersation, not by their habite: by the puritie of theyr minde, not by their countenance. They are rather to bee taught

The Cleargy of Rauenna, to Carolus caluus, Anno Dom. 876

Against vnpreaching Prelates,
taught that mockt : wee may not please
their eies: but must poure into their minds
Gods precepts.

Through the brillerie of the Courte of
Rome, Baudes, Cookes, Hostelars, and
Chyldren be placed in offices to gouerne
the Churches.

Let no man buy the office of priesthoode
with money, let it be esteemed howe much
euery priest deserueth, not howe much hee
is able to giue : but let him be ordered *Nō*
pretiis, sed pretibus, that is, not with price
but with prayers.

Certaine Priestes there bee, that binde
a peece of the Gospell about their neckes.
Tell mee, thou foolish Priest : is not the
Gospell euerie day read, & hearde of men
in the church ? If the Gospell doe not pro-
fite a man being put in his eare, how then
can it profit him beeing tied at his neck, for
wherein resteth the power of the Gospell ?
in the forme of the letters, or in the under-
standing of the sence ?

Hee that will be a Minister, must haue
three things in him : First that hee be of a
good religion. Second, that he be of a good
life & conuersation. Third, that hee be able
to exhort with wholsome doctrine, and al-
so to reprove them that gaine say it.

Chap.

Aureii spe-
culiū in An-
tologia.

Anthomius
vnto Arma-
sus.

Chrisost. in
his 43. hom.
vpon Math.

Haymo vpon
Tim. the 5.
Chap.

Of choyse and difference, &c. fol. 229.

Chap. 44.

Of choyse and difference of meates.

That which goeth into the mouth Mar. 15, 11.
defileth not the man: but that which
commeth out of the mouth, that de-
fileth the man.

And there came a voyce to him: Arise
Peter, kill, and eate. Acts, 10, 13.

But Peter saide, Not so Lord: for I
haue neuer eaten any thing that is pollu- verse, 14,
ted or vncleane.

And the voyce spake vnto him againe verse, 15.
the second time: the things that God hath
purified, pollute thou not.

I know and am perswaded through the
lord Iesus, that there is nothing vncleane Rom. 14, 14
of it selfe: but vnto him that iudgeth any
thing to be vncleane, to him it is vncleane.

The kingdom of God is not meate and
drink: but righteousness, and peace, and ioy verse, 17,
in the holy Ghost.

Meate maketh not vs acceptable to
God: for neyther if we eate, haue wee the 2, Cor. 8, 8.
more: neither if wee eate not, haue wee the
lesse.

Whatsoever is sold in the Shambles: Chap. 10, 25
eate ye, and aske no question for conscience
sake.

Of choyse and difference

For the earth is the Lords, and all that therein is.

Let no man condemne you in meat and drinke, or in respect of an holy day, of the new Moone, or of the Sabaoth dayes.

verse, 17.

Which are but a shadow of thinges to come, but the body is in Christ.

1, Tim, 4. 1.

Now the spirit speaketh evidently, that in the latter times, some shall depart from the faith, and shall giue heede to spirits of error, and doctrine of deuils.

verse, 3.

For bidding to marry, & commaunding to abstaine from meats, which God hath created to be receaued with giuing of thanks, of them which beleue & know the truth.

verse, 4,

For euery creature of God is good, and nothing ought to be refused, if it be receaued with thanks giuing.

verse, 5.

For it is sanctified by the word of God and prayer.

Titus, 1, 15.

Unto the pure, are all things pure.

Hebr, 13, 9.

It is a good thing, that the heart be stablished with grace, and not with meates, which haue not profited them that haue bene occupied in them.

The Doctours.

*Tertullian in
his Epistle of
the Iewish
meates.*

GOD is not honored with the belly: nor with meates, which the Lorde Christ saith,

faith, doe perish, and are purged in conuersion
by natural order, for who so by meates
honoureth the Lord, in a manner maketh
the belly to be his God.

Where as you wrote vnto me, that there
were certain brethren, which did so abstain
from the eating of flesh, that they iudged
them vncleane that eate flesh, it is plaine
against the faith, and wholsome doctrine.

*August. in
his 119, E-
pist. to Ia-
nuarius.*

It maketh no matter at all, what nou-
rishment or meate thou takest, that thou
mayest succour & helpe the necessity of the
body, so that thou doest agree with them
that thou liuest withall.

*In his booke
of quest of
the Gospel.*

And to beleue that meates are euill, or
causeth euil, or summe to them that receaue
them, it is the property, not of the christian
men, but peculiarly of the Hierachies, and
Manichies, which were Heretiques.

*In his 1, booke
and 66, Cha.
of the doct.
and opinions
of the church.*

If there be a man (as it is possible) so
spare of dyet, and profitable withall, that
he will eate but twise in one day, ruling
and tempering with that abstinence, the
appetite of his throte & belly. And be it al-
so, that there bee set at supper before this
man, a fewe hearbes, and a little Bacon,
sodden with the same hearbes, so much in
quantity, as may suffice to put away his
hunger, and that the same man quench
his

*In his booke
of the man-
ners of the
Church, and
of the Ma-
nichies.*

Of choyse and difference

his thirst, with three or foure draughts of pure wine, that is vnmixed with water. And that this be his daily dyet.

And againe on the other side, if there be one that tasteth no flesh, nor drinke wine: but strange kind of dishes, made of seedes and fruites, with aboundance of Pepper cast vpon it, whereof he eateth plentifully at nine of the clocke in the morning, and at supper, and also drinketh of the water, where with the huskes of Grapes be washed after the pressing, &c. Whether of these twaine iudge you, as touching meate and drinke, doe liue in more abstinence? I thinke ye be not so blind: but that ye will preferre the man, which liueth with the little Bacon and wine, to the other glutton, for the truth it selfe doth driue you to this answer.

But you Heretiques be of the contrary opinion, for by your opinion, if this second man should sup with the first, but one night, and should but touch his lips, and sinell of his Bacon, though it were resty, ye would straight way condemne him to hell fire, as a breaker of your seale, (that is) of your Religion.

In the Lent season, all men for the most part abstayne, not onely from flesh: but also

also from certaine fruites, as euery man
 eyther will, or is able to doe, more or lesse.
 Heretiques liue by dry bread: but what
 profit is there in this idle purpose? It is
 altogether vaine and foolish, and in respect
 of the causes of their superstition, it is also
 miserable.

*Chap against
 Faustus.*

*Hillary vpon
 the 64, Psal.*

Some men eat onely fish, others vse
 both fish and flesh too: Some others,
 when they haue fasted untill thre of the
 clock in the after noone, afterward they re-
 fresh their bodies, without difference or
 choyce of meats: I think the Apostles left
 this matter to euery mans discretion, that
 euery man may doe good without feare, or
 superstition, or necessity.

*Cassidorus in
 his 5, booke,
 and 38, Cha.*

It is good to stablish the heart with
 grace, and not with meates, which did not
 profit them that was occupied with them.
 Here he blameth them that brought in the
 Jewish custom, & abstinence from meats.
 Therefore this faith is necessary, and not
 the accustoming and vsing of certayne
 meates: For they that afore hand did for-
 beare from meates, that is, they that al-
 wayes looke on such keeping and vsing of
 meates, plainly hath profited nothing, as
 men which wander out beyonde the true
 bond of faith.

*Theophilact.
 vpon the 13,
 Chap. to the
 Hebrewes.*

Of choise and difference

*Eusebius in
his 5, booke,
and 18 Cha.*

Apollonius wrote a booke against Montanus the Heretique, and his sect, and this Montanus was he that taught that marriage might be dissolued and broken. And this is he that first of all other did ordaine the Lawes of fasting, and layde them on mens shoulders.

*Socrates in
his 9, booke
and 38, Cha.
in the Tri-
peristite Hi-
story.*

Because wee finde nothing concerning this matter (of the keeping of Lent) in old and ancient writing, I think that the Apostles left it to the iudgment of euery man, that euery man should neyther for feare, nor compulsion worke that is good.

*Sozomenus
in his 1, booke
and 10, Cha.
in the tripe-
rite history.*

What manner of man Spiridion was, as concerning receauing of strangers and wayfaring men, by this it doth evidently appeare. A certaine man in the time of Lent iourneying, came vnto him, who was without meate fve dayes, Spiridion seeing the stranger very weake, sayd to his Daughter, goe and wash the strangers feete, and set meate before him. And when the Virgin had sayd, that there was neyther bread nor meate in the house (of the which then hee was wont to haue no store by reason of the fast) Spiridion first praying and asking pardon, commaundeth his Daughter to seeke worke, which hee had in his house salted, which being sod, he sitting

ting with the stranger, did eate of the flesh
set befoze him, and requested that the stran-
ger would eate with him, who refusing,
and professing him selfe to be a Christian,
for that same (saith Spiridion) thou ough-
test not to refuse it, for to the cleane all
thinges are cleane, as the wordes of God
hath taught vs.

If any man abstaine, and forbear from
flesh, not for abstinence: but because he de-
fieth and abhorreth that meat, it hath plea-
sed the holy Councsaile, that hee should a-
fozehand tast and eate of it, and if he wil ab-
staine, let him abstaine: but if hee despise
and refuse it, so that hee will not eate, and
tast the pottage that is sodden with the
flesh, let this man because he is disobedi-
ent, and wil not deliuer him selfe from sus-
pition of heresie, be deposed from the de-
grée, and order of the Cleargy.

*The Coun-
sell of Pope
Marti in the
30, distinct.
Cha. Si quis.*

I thinke it more pure Religion, and
more agréeing with the learning of the
Gospell, and the Apostles, if no certayne
kinde of meate were prescribed and ap-
pointed: But that all men should be war-
ned, that euery man according to the dis-
position, & complexion of his body, should
eate those thinges, which bee most pro-
fitable for good health, not to vse excesse:
but

*Erasmus in
his preface
set before the
1, Epist. to
the Cor.*

Of choise and difference

but sobernesse, with giuing thanks, and the desire of a good mind.

*In his booke
vpon the 8.
Chap. the 1.
of the Cor.* I allow and approve it that yee sayde: the meate maketh vs not in fauour with **G O D**, seeing that God hath created all things for the vse of man, and requireth nothing of vs but holinesse: what forceth hee whether wee eate flesh of foure footed beastes, or of fishes, or of birdes that flie: There is none of all these that either maketh, or marreth holinesse: neither putteth any thing to it, or taketh any thing from it. The choise of these, and the putting difference betweene one and another, may make a man superstitious, and to haue vaine religion, but it cannot make a man holy, Christ taught no difference of these things.

Therefore it were great rashnesse, if a wretched man should go about to burthen and charge any man with such ordinaunces, let euery man eate what he list, as his bodie requireth, so it be done soberly, measureably, and for all things giue thanks vnto God.

*In his booke
of the choise
of meates to
Christ. B. of
Basil.*

But now a dayes, of what thinges riseth offences: euen of those things whose vse the Gospell doth not forbid: nay, whose forbidders the learninge of the Apostles doe

Of Fasting.

fol. 233,

both condemne, forbidding meates which God hath created to be eaten, and forbidding to marry.

There is more superstition heerein among Christians, then euer was amongst the Jewes.

In his annotations, vpon the 14. to the Rom.

Chap. 45.

Of Fasting.

WAshe you, make you cleane: take away the euill of your workes from before my eyes, cease to doe euill.

Esay. 1. 16.

Learne to doe well: seeke iudgement, releue the oppressed: iudge the fatherlesse, and defende the widowe.

Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shal not fast as ye doe to day, to make your voyce to be heard aboue.

Esay. 58. 4.

Is it such a fast, that I haue chosen that a man should afflict his soule for a day?

verse 5.

Is not this the fasting that I haue chosen, to loose the bands of wickednesse?

verse 6.

Is it not to deale thy breade to the hungry & that thou bring the poore that wandereth, vnto thine house?

verse 7.

Execute true iudgement, and shewe mercie and compassion, euerie man to his brother.

Zacha. 7. 9.

Gg.

Dp.

Of fasting.

verse. 10,

Oppresse not the Widow, nor the fatherlesse, the straunger nor the poore: and let none of you imagine euill against his brother in his hart.

Math. 15. 11

That which goeth into the mouth, defileth not the man.

verse, 18.

But those things which procede out of the mouth, come from the hart, and they defile the man.

verse. 19.

For out of your hartes come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, flanders.

verse. 20.

These are the thinges which defile the man: but to eate with vnwashen handes, defileth not the man.

Luke. 18. 11

The Pharisee stood and prayed thus with himselfe, O God, I thanke thee y I am not as other men, extorcioners, vniust, adulterers, or euen as this Publican.

verse. 12.

I fast twice in the weeke: I giue Tithe of all that euer I possesse.

verse, 13.

But the Publican standing a farre off, woulde not lift vp so much as his eyes to Heauen, but smote his breast, saying: O God be mercifull to me a sinner.

verse. 14.

I tell you, this man departed to his house iustified rather then the other.

Chap. 21. 34

Take heede to your selues, least at any time your hartes bee oppressed with setting

feeding and drunkennesse, & cares of thys
life, and least that day come on you at vn-
awares.

When yee fast, looke not sowre as the Math, 6. 16
hypocrites, for they disfigure their faces,
that they might seeme vnto men how they
fast. Verily, I say vnto you, they haue
their reward.

When thou fastest, annoint thine heade, verse, 17.
and wash thy face.

That thou seeme not, vnto men to fast: verse, 18,
but vnto god thy father which is in secret.

So that wee walke honestlie, as in the Rom, 13. 13
day: not in gluttony, and drunkennesse,
ne ther in chambering and wantonnesse,
nor in strife and enuying.

But put ye on the Lorde Iesus Christ, Gala. 5. 14
and take no thought for the fleshe to fulfill
the lusts of it.

The workes of the fleshe are manifest, verse, 19. 20.
which are adulterie, fornication, vnclean-
nes, wantonnes: Idolatrie, witchcraft,
hatred, debate, emulations, wrath, con-
tentions, seditions, heresies.

Enuy, murders, drunkennes, gluttony, verse. 21.
and such like, whereof I tel you before, as
I haue also told you before, y they which
do such things, shall not inherit the king-
dome of God.

Of fasting.

- Gala. 5. 24. They that are Christs haue crucified the flesh, with the affections and the lustes.
- Philip. 3. 18. Manie walke of whom I haue tolde you often, & nowe tell you weeping, that they are the enemies of the Crosse of Christ.
- verse, 19. Whose end is damnation, whose God is their bellie, and whose glorie is to their shame, which minde earthlie things.
1. Tim. 4. 8. The bodilie exercise profiteth little: but godlinesse is profitable vnto all thinges, which hath the promise of the life present, and of that, that is to come.
1. Pet. 1. 13. Wherefore, gird vp the loynes of your minde, be sober, and trust perfectlie on the grace that is brought vnto you by the Reuelation of Iesus Christ.
- verse, 14, As obedient Chyldren, not fashioning your selues vnto the former lusts of your ignorance.
- verse, 15. But as he which hath called you is holy, so bee ye holy in all maner of conuersation.
- verse, 16. Because it is wrytten: Be yee holie, for I am holie.
- Colos. 3, 5, Mortifie therefore your members, which are on the earth, Fornication, uncleannesse, the inordinate affection, euill concupiscence, and couetousnesse, which is Idolatrie.
- verse, 8. Nowe put you away all these thinges, wryth

Of fasting.

fol, 235.

wrath, anger, maliciousnesse, cursed speaking, filthie speakinge out of your mouthes.

Now therefore as the elect of God, holy, and beloued, put on tender mercies, kindenesse, humblenesse of minde, meeknesse, long suffering. verse, 12.

Forbearing one another, and forgiving one another, if anie man haue a quarrell to another, euen as Christ forgauē you, euen so doe ye. verse, 13.

And aboue all things put on loue, which is the bond of perfectnesse. verse, 14.

Therefore giue euen all diligence thereunto: ioyne moreouer vertue with your fayth, and with vertue, knowledge. 2. Pet. 15.

And with knowledge, temperaunce: and with temperance, patience: and with patience, godlinesse. verse 6.

And with godlinesse brotherly kindnes: and with brotherlie kindnesse, loue. verse, 7.

For if these things be among you, and abound, they will make you, that yee neuer shall bee idle, nor vnfruitfull in the knowledge of our Lord Iesus Christ. verse. 8.

All that is in the worlde (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of the worlde. 1. Ioh. 2. 16.

Of fasting.

The Doctours.

*Tertul. in his
booke against
Phisicos, of
fasting.*

Hencefoorth wee must fast without compulsion, of free will, not by commaundement of this newe discipline, accordinglie as euery man shall see time, & cause: for so it appeareth, the Apostles kept it, laying on none other yoke of certayne appointed fasts, to be obserued in common of all men together.

*In his Epist.
of the Iewish
meate.*

God is not honoured with the belly, nor with meates, which the Lord Christ saith do perish, & are purged in conueyance by naturall order: for who so by meates honoureth the Lord, in a maner maketh his belly to be his Lord.

*Origen in his
10. hom. &
16. chap.*

If thou wilt fast after Christ, and bring lowe thy soule, al times of the whole yeere are meete for thee: Nay, rather take all the time of thy life, to make lowlie thy soule: thou hast learned of the Lord our Saviour, which is meeke and lowly in hart.

Therefore, if thou wilt fast, fast after the commaundement of the Gospel, and keepe in thy fasting, the Rules of the Gospell, wherein Christ biddeth vs to do after this manner in fasting: but thou, when thou fastest, annoynt thy heade, and washe thy face &c. wilt thou yet that I tell thee what manner of fast thou must fast: Fast from all

all sinne: take no meate of malice: take no meates of pleasure: be not whot with the wine of excesse: fast from euill deeds: forbear from euill thoughtes: touch not the stollen bread of wrong and peruerse Doctrine: lust not after the deceiuing meates of philosophy, which may leade thee away from the truth.

Such a fast pleaseth God: but to abstain from meates, which God hath created to be receiued of y^e faithfull men, with thanks giuing, and to doe this same with thē that crucified Christ, cannot be allowed and accepted of Christ.

This is a healthfull fast, when as wee keepe our bodies from surfetting, and our soules from sinne and vice.

*Ambr. in his
33 sermon.*

I considering in my minde, doe finde, that faste was commaunded in the letters of the Gospell and Apostles, and throughout the Booke, which is called the newe Testament: But I finde not determined and appointed by the commaundement of the Lorde, or the Apostles, what dayes wee must fast, and what dayes wee must not.

*Aug. in his
86. Epist. to
Casalanus
the elder.*

In the Lente season, all men for the most part abstaine, not onely from fleshe, but also frō certaine fruites, as euery man

*In his 30.
booke and
chap. against
Fauſtus.*

either

Of fasting.

*In his booke
of the Cittie
of God.*

either will or able to do, more or lesse.
Porphyrius taught: that abstinence from
flesh, and grosse meates, dooth purifie the
minde of men, whereby they are made the
more prompt to things diuine, and to fa-
miliaritie with good spirits.

In his 64.

serm. of time.

If we will fast well from meates: be-
fore all thinges, let vs fast from vices, and
sinnes. What auaieth it to emptie our
bodies from meate, and our soules are fil-
led with sinne? What auaieth to be pale
and warme with fasting, if thou be repleni-
shed with hatred and enuie? What auai-
leth, not to drinke wine, and to bee drunke
with the popson of displeasure and wrath?
What auaieth to abstaine from the fleshe
created to bee eaten: and with euill flauo-
rings and backbitings, doe rent and
teare in sunder the members of thy Bre-
thren? What auaieth it if wee abstaine
from those thinges which are lawfull:
and doe those thinges which are not law-
full? God doth loue and fauour them that
doo flee vnlawfull thinges. Therefore as
I haue said, let vs fast from meates: but
much more let vs fast from sinne and wic-
kednesse.

Then are our fastinges acceptable to
our God: if they that fast through neede
and

and necessity, are refreshed of vs.

It is good my brethren to fast : but better to giue almes, if any can doe both, it is two good things, if thou canst not, it is better to giue alms. Almes is sufficient without fasting : but fasting is not sufficient without almes.

In his 62,
Sermon of
time.

The Fastes of Christians are to be obserued more spiritually, then carnally, therefore let vs chiefly fast from sinnes : least our Fastes be reiected of the Lord, as the Jewes were.

In his 172,
Sermon of
time.

Wherefore dost thou punish thy body with hunger and famine : which thou dost flatter or deceaue with filthy sinnes.

The sicke man doth fast, that hee may haue health : the epicure, that he may haue a more desire to eat : the couetous man, that hee may spare and saue his meate and drink : the hipocrite, that he may be seene of men, to haue praise.

In his 41,
Serm to the
brethren in
the wilder-
nes.

Than he that taketh meate, and can not fast, let him giue more large almes : and be more seruent and earnest in prayer, &c. He that doth those things, shal fast the true fast that the Lord requireth of vs.

Chrysost. in
his 10. hom.
vpon the first
Chap. of Ge-
nesis.

I call the right life, not the labour of fasting, nor the bed of haire and ashes : but if thou order thy money no otherwise then thou

In his 47,
hom. vpon
Mathew.

Of fasting.

thou oughtest to doe, and burne in charity,
and such other, hee sayeth not that his fast
is to be followed, although hee might set
forth the 40. dayes: but he sayeth: learne
of mee, for I am meeke and lowlie in
heart. Nay, Paule sayeth the contrary,
eate whatsoener is set before you: but he
commaundeth straightly, as concerning
money, saying: Possesse neyther golde,
nor siluer, nor brasse in your girdles. I
haue not sayde these thinges, because I
like not fasting, which I vse greatly to
extoll and commende: but because I am
sorry that wee reckon fasting is enough
to saue vs, despising other thinges, the
which fast hath the place in the company
of vertues.

*In his first
Hom. of the
Jewish fast.*

Tell not me they fast: but shew me, that
they fast according to the wil of god, which
if they doe not, then is their fast more wic-
ked then any drunkennes.

*In his third
Hom. vpon
Math.*

The honour of fasting, is not the absti-
nence of meates: but the flying from sins.

What profit is it, if wee abstaine from
birds, flesh, and fish: when as we eate and
deuoure our brothers flesh?

Not thy mouth onely should fast: but
thy eyes, thy eares, thy feete, and handes,
& all the members of our body, thy hands
from

from stealing, &c.

Let vs brydle the wantonnesse of our flesh, and wee shall keepe the true fast, I say, fast and abstaine from vices, therefore is the abstinence of meats vsed, that it may brydle and tame the force and strength of the flesh.

In his eigh
Hom. vpon
Genesis.

What auayleth it to eate no oyle, and with paine and much a doe curiously to seeke for meates, Figs, Pepper, Nuttes, Dates, fine wheate bread, Hony, and Pistacia: Besides this, I heare say, there be some, which contrary to the common order and nature of men, will neyther drink water, nor eate bread: but seeke for delicate supplings, and hearbs shrybd together, and the iuyce of Beetes, and receaue the same, not out of a Cup: but out of a shell. Fie for shame, doe we not blush at such foolishnesse: Are we not weary of such foolishnesse: And yet besides all this, lyuing in such curious delicacie are we not weary of such superstition: we looke to be praysed for our fasting.

Hierome to
Nepotianus.

No man is aduanced for his fasting: neither is abstinence praysed, nor sober refreshing condemned. Each man either standeth or falleth to his lord. No man iudge other, least of the Lord he him selfe be iudged.

Hierome to
Marcella.

Here.

Of fasting.

*Hillary upon
the 64. Psal.*

Heretiques liue by dry bread: but what profit is there in this idle purpose? It is altogether vaine and foolish, and in respect of the causes of their superstition, it is also miserable.

*Euseb. in his
5. book. & 6.
Chap.*

Some think they ought to fast only one day: others two daies: others moe. Some others fourty whole houres, both night and day together.

Aben Ezra.

Whersoever in the holy Scriptures is found affliction of the soule, there is vnderstood fasting.

*Ber. in his 2,
Sermon in
Lent.*

Shauing and clipping dooth remaine, the rule of fasting is kept, he doeth sing at houres appointed, but his hart is far from me saith the Lord.

*Ber. in his 2,
Sermon in
Lent.*

Wee ought a great deale rather to fast from sinnes and vices, then from meates. Let thine eyes fast: let thine eares fast: let thy tongue fast: let thy hands fast: and let also thy soule fast.

Let thine eye fast from all vaine & wanton lookes: let thy eares fast from filthy and naughty tales and rumours: let thy tongue fast from backbiting, flandering, and murmuring, and from vnprofitable, vaine, and filthy words: let thy hands fast from vaine signes, and from works whatsoever are not commaunded: but much rather

ther let thy soule fast from vices, and from his owne desire: truly without this fast, the others shall be reprobued of the Lorde. Surely wee must vnderstand, our Lent is not for forty dayes onely, but continually all the dayes of this miserable life.

But the great and generall fast, is to abstaine from vnrighteousnes, and from the vnlawful pleasures of the world, the which is a perfect fast in this world: we keepe as it were a Lent of abstinence, when we liue well, and when we forbear from wickednes, and vnlawfull pleasures.

*Distinct. 5,
Chap. Ieiun-
ium.*

Chap. 46.

Of traditions, ceremonies, good intents, and inuentions of men, besides

Gods word.

TAke heede therefore that ye doe as the Lord your God hath commanded you, turne not aside to the right hand, nor to the left.

Deut. 5 3, 2.

But walke in all the wayes which the Lorde your God hath commaunded you, that ye may liue, and that it may goe well with you.

verse, 33.

We shall not doe after all these thinges that wee doe heare this day: that is, euery man whatsoeuer seemeth him good in his owne eyes.

Chap. 12, 8.

Nadab,

Of Traditions and

Leuit. 10, 1

Nadab, and Abihu, the Sons of Aaron, tooke either of them his Censur : and put fire therein, & put Incence thereupon, and offered strange fire before the Lord, which he had not commaunded them.

verse, 2.

Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

1, Sam. 15,

verse, 22.

And Samuel sayd : Hast the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? Behold, to obey, is better then sacrifice, and to hearken, is better then the fat of Rammes.

verse, 23,

For rebellion is as the sin of witchcraft, and transgression is wickednes and Idolatry : because thou hast cast away the word of the Lord, therefore hath he cast away thee from thy kingdome.

Esay, 1, 12.

When ye come to appeare before me, who required this at your hands to tread in my Courts?

verse, 14.

My soule hateth your new Moones, and your appointed feasts, they are a burthen vnto me, I am weary to beare them.

Chap. 66, 3.

He that killeth a bullock, is as if he slew a man : he y sacrificeth a sheep, as if he cut off a dogges necke : he that offereth an oblation, as if he offered Swines blood : he that

that remembreth Incense, as if he blessed an Idol: yea, they haue chosen their owne wayes, and their soule delighteth in their abominations.

Therefore with ioy ye shall drawe waters out of the Wells of saluation.

Chap. 12, 3.

The Prophets prophesie lyes, and the Priestes receaue gifts in their hands, and my people delight therein.

Ierc. 5, 31.

My people hath committed two evils: they haue forsaken me the fountaine of living waters, to dig them pits, euen broken pits, that can not hold water.

Chap. 2, 13.

Hear not the words of the Prophets, that prophesie vnto you, and teach you vanity, they speake the vision of their owne hart, and not of the mouth of the Lord.

Chap. 23, 16

What is Chaffe to the Wheate, sayeth the Lord:

verse, 28.

The worde that thou hast spoken vnto vs in the name of the Lord, wee will not heare it of thee.

Chap. 45, 16

But wil do whatsoeuer thing goeth out of our owne mouth, as to burne Incense to the Quene of heauen, &c.

verse, 17.

The Lord could no longer forbear, because of the wickednes of your inuentions, and because of the abominations which ye haue committed: therefore is your land desolate, &c.

verse, 22.

Of Traditions

Hosea, 9, 15.

For the wickednes of their intentions, I wil loue
wil cast them out of my house: I wil loue
them no more, al their Princes are rebels.
Let al things be done to the highest god,
according to y^e law of god, with diligence.
I haue hated them that giue themselves
to deceitfull vanities: for I trust in the
Lord.

1, Efd. 4, 8,
verse, 72.

Psal 31, 6.

Psa. 119, 113

Prou. 16, 25

I hate vaine intentions: but thy lawe
doe I loue.

There is a way that seemeth right vnto
man: But the issue thereof are the wayes
of death.

Math. 15, 3.

verse, 9.

verse. 13.

Chap. 23, 4.

Mark, 7, 8.

verse, 9.

Act. 19, 10.

Why doe ye also transgresse the com-
mandement of God, by your tradition?

In vaine they worship me, teaching for
doctrines mens precepts.

Euery plant which my heauenly father
hath not planted, shall be rooted up.

They binde heauy burthens, and grie-
uous to be bozne, and lay them on mens
shoulders: but they them selues will not
moue them with one of their fingers.

We lay the commaundements of God
apart, and obserue the tradition of men, as
the washing of pots, &c.

We reiect the commaundement of God,
that ye may obserue your own tradition.

Why tempt ye God, to lay a yoke on
the

the Disciples neckes, which neither our
fathers, nor we were able to beare :

Beware least there bee anie man that
spoyle you through Philosophie and vaine
deceite, through the traditions of men,
according to the rudiments of the worlde,
and not after Christ. Colof. 12. 8.

If ye be dead with Christ from the or-
dinances of the worlde, why as though yee
liued in the worlde, are ye burthened with
traditions : verse. 20.

As touch not, taste not, handle not.

Which all perrish with the vsing, and
and after the commaundementes and doc-
trines of men. verse. 21.
verse. 22.

Wherefore, rebuke them sharply, that
they may be sound in the faith. Titus. 1. 13.

And not taking heede to Jewish fables,
and commaundements of men, that turne
from the truth. verse. 14.

If anie speak, let him talke as the wor-
des of G D D. If anie man minister, let
him doe it as of the abilitie which God mi-
nistreth, that God in all thinges may bee
glorified. 1. Pet. 4. 11.

If there come anie vnto you, and bring
not this doctrine, receiue him not to house,
neither bid him God speede. 2. Iohn. 10.

For he that biddeth him God speede, is
verse. 11.

W h.

parta-

Of Traditions and

partaker of his euill deedes.

The Doctours.

*Tertullian of
prescription
against He-
retiques.*

By a like kind of madnesse they confesse, that y^e Apostles in deede were ignorant of nothing: nor taught any contrary doctrine amonge themselves: but they say, the Apostles reuealed not all things to all men: but shewed certaine things openlie, and to all: and other certaine thinges secretly, and vnto a fewe.

*In his fourth
booke against
Marion.*

Howe dost thou breake marriage, together, coupling the man and the woman together, nor beeing coupled, otherwise admitting them to the Sacraments of baptism, and thanks giuing (note howe he striketh away five of the Popishe Sacraments that of their owne heads they haue deuised.)

*Origen. in his
3. Hom. vpon
Ieremie.*

We must examine what is meant by this that foloweth: Leauie her no manner of remnant. The meaning is this, abolish not certaine of the Superstitions of the Chaldies, reseruing certaine: therfore he commaundeth that nothing bee left in her, be it neuer so little.

*In his 25.
Hom. vpon
Mathew.*

He rebuketh such teachers, which not onelie doe not as they say: but also cruelie and vnnmercifullie, without any consideration of the strength of theyr Disciples
and

and hearers, enioyneth vnto them greater thinges then they may beare: As they that forbidde to marry, and compelleth and driueth them from it that is so conuenient, vnto the vnumeasurable vncleanesse.

They also that teach to abstaine from meates, and such other thinges, to the which they ought not to compell faithfull men, binde the worde of their exposition, heauie burdens, without the will of Christ, which saith: My yoke is easie, & my burden is light.

The Sonnes of Aaron, that put fire vppon the Aulter, which GOD commaundeth them not, by and by were slaine in the sight of the Lord, which toke vengeance vpon them.

The which sonnes, they resemble and followe, which despised the tradition of God, and desireth other strange doctrines: and bringeth in the authoritie of mans ordinances, the which men the Lorde blameth, and rebuketh in his Gospell, saying. We cast away the commaundement of GOD, that yee may establish your traditions.

That Christ ought onlie to be heard: euen the Father bringeth witnes from heauen,

1st h. 2.

saye

In his 2.
booke and 3.
Epistle.

Cyprian in
the treatise
of simplicitie
of Prelates.

Of Traditions and

saying: This is my dearlie beloued sonne
in whom I am well pleased, heare him.

Therefore, if Christ ought onely to be
heard, wee ought not to take heede what
anie man hath thought good to be done be-
fore vs: but what Christ, which was be-
fore al men hath done before. Therefore we
must not folow the custome of a man: but
the trueth of God, because God speaketh
by Clay the Prophet, and saith. They
worship me in vaine, teaching command-
ments and doctrines of men.

From whence haue we this tradition:
whether commeth it from the authoritie
of our Lord, or of the Gospell, or else from
the commandments, and Epistles of the
Apostles: Therefore, if it be either com-
maunded in the Gospell, or contained in
the Epistles or Acts of the Apostles, let
vs keepe the same tradition.

It is adulterous, it is wicked, it is ab-
ominable, what soeuer is ordered by the
rashnesse of man, that Gods order shoulde
be broken.

If wee retorne to the heade, and begin-
ning of our Lords traditions, all errour of
man must needes giue place.

This thinge is plainly against the tra-
dition of healthfull Baptisme, our Bap-
tisme

*Vnto Pom.
against the
Epist. of Ste-
phen.*

*In his first
booke and 8.
Epistle.*

To Pompeius

*Basil in his
booke of the
holie Ghost.*

time, according to the Lords tradition, is in the name of the father, of the sonne, and of the holy Ghost: by the very tradition of baptising, we haue the confession of fayth.

¶ Tho so forbiddeth the thing that God commanndeth, & commanndeth the thing that God forbiddeth, is to be holden accused of all them that loue the Lord. *In his Morals summa Chap. 14.*

Therefore, those that are bought of god, ought not to be bond-men of men. They are the bondmen of men, that make themselves subiect vnto mens superstition. *Ambr. vpon the 1. Cor. 7. chap.*

¶ Wee by good righte doe condemne all newe things that Christ hath not taught, for Christ is the way vnto the faithful me, for if Christ hath not taught it, that wee teach, euen that wee doe iudge detestable, and to be defied. *In his fourth booke of virgins.*

The Scribes (saith he) and the Pharisees sit in the chayre of Moses: doe as they bid you: but doe not as they doe. In sitting in the Chayre of Moses, they teache the Law of God, therefore God teacheth by them: but if they teach their owne traditions, heate them not, doe not after them, for surely such seeke for their owne aduantage, and not the glorie of Iesu. *Augu. in his 46. treatise vpon Iohn.*

¶ When the Lord Iesus had done manie thinges, all thinges were not written, as *In his 49. vpon Iohn.*
Ih. 3. the

Of Traditions and

the same Evangelist testifieth, that the Lord Jesus did and sayde manie thinges which was thought sufficient for the saluation of them that beleue.

In his 59.
Epist. vnto
Paulinus.

Therefore let no man iudge you, saith he, in meate, as therefore he had said, all those thinges, for these men were seduced & beguiled, & led away fro the truth, whereby they were free, by such obseruances, & traditions, of the which trueth, it is said in the Gospell, the truth shall make you free.

It is a shamefull, and too much a great deale unseemly, & contrarie to the noblesse of your libertie, that ye (seeing ye be the bodie of Christ) shoulde bee deceiued with shadowes, and thinke that ye be sinners, when ye care not to breake these.

In his 86.
Epistle.

Upon what daies we ought not to fast, & vpon what dayes we ought to fast, I find it not appointed or limited by any comanderment, either of our Lord, or of þ apostles.

In his 97.
treatise vpon
Iohn.

All the most peeuish heretiques, þ faine would be called Christians, goe about to colour the bolde vanities of their inuentions, which the verie sence and reason of man doth most abhorre, with the pretence of this saying in the Gospell, wheras our Lord said thus, I haue many things to say vnto you: but as now ye are not able to beare

heare them.

Forasmuch as Christ himselfe hath not reuealed these thinges, which of vs will say, they be these, or these: Or if he so saie, how can he proue it: for who is there, eyther so baine, or so rashe, who notwithstanding he speake the truth to whom hee listeth, and what hee listeth, will affirme without any testimonie of the scriptures, that these be the thinges that the Lord then would not open:

In his 49
treatise vpon
Iohn.

This thing grieueth mee, that so many thinges wholsomelie commaunded in the holie Scriptures, are not regarded: and all thinges are full of so many presumpti-
ons, that hee is more sharplie punished, which with his bare foote dooth touch the earth in the Decaues, then hee that burieth his minde with drunkennes, or be drunke.

In his 119.
Epistle.

Albeit these bee not against the fayth, yet with seruiles burdens they so oppresse our verie Religion, which God of his mercie would haue to be free, vnder very fewe, and most manifest Sacramentes of diuine seruite, that the state of the Iewes is much more tollerable: for the Iewes, notwithstanding they knewe not the time of libertie, yet were they subiect to y packs and burdens of the Lawe of God, and not

unto

Of Traditions and

unto the devices and presumption of men.
All such things in my iudgement ought
to bee cut off, as soone as iust occasion, or
power is giuen, without any manner of
doubting.

In his booke
of onely bap-
tisme against
Petilian. c. 9.

The most true and inuolable rule of
trueth dooth shewe, that in all men, that
thinge is to bee improved and amended,
which is false and vitious: that is to be ac-
knowledged & receiued, which is true and
right.

Of Christes
serm. vpon
the mount.

Hypocritie or vaunting of holinesse, is
the more dangerous, for that it deceiueth
vs vnder the name of Gods seruice.

In his third
booke of chri-
stian doctrine,
and 6. chap.

Our Lorde hath not burdened vs with
signes, but Christ and his Apostles haue
deliuered vnto vs a fewe Sacraments in
stead of many, and the same in doing, most
easie: in signification, most excellent: in
obseruation most reuerend: as is the Sa-
crament of Baptisme, and the celebration
of the body and blood of the Lord.

Christ in his
39. hom. vpon
the Acts.

Such sleighthes of hunting hath the de-
uill, vnder the colour of holines hee hideth
his snares.

In his 51.
hom. vpon
Mathew.

Let vs learne to honour Christ accor-
ding to his owne will, for he that is honou-
red, is best pleased with that honour which
he will, and not with that wee will deuise.

Tell

Tell not me they fast, but shew me that they fast according to the will of **G D D**: which if they doe not, then is they? faste more wicked then any drunkennesse.

In his first hom. of the Jewish fast.

The Pharisees sayde not vnto Christ: Wherefore doe thy Disciples breake the

In his 2. hom. vpon

Law of Moyses: but, wherefore doe they breake the traditions of the elders: where-

Mathew.

by it appeareth, that they had altered manie things, whereas God hath commaunded, that they shoulde neither adde, nor diminish, but fearing least they shoulde lose they? authoritie, as if they had beene Law-makers, to the ende they might seeme the greater, they altered much: which thinge grew to such a wickednesse, that they kept their owne commaundements, more then the commaundements of God.

Hier. vpon the 2. chap. of Malachy,

which is written in

which is written in

In his booke vpon the 2. Thess.

To bowe to the left hand, is to abstaine from meates, which God hath created to be receiued, and to condemne marriage, it is to runne into this, which is written in another place. Bee not much righteous. To turne to the left hande, is when any man giueth himselfe to excesse and lecherie, and maketh manie stumble in the Lawe.

Holde the tradition which yee haue learned, either by our Epistle, or by our word:

Of Traditions and

word: whereas Saint Paule wil haue his owne thinges to be kept, hee will haue no strange things thereto added.

Vnto Mer-
sells, that hee
would goe to
Bethleem.
They bragge not of their tole, and single life, all contention is, who may bee most humble, whosoever is last, hee is counted first. There is neither difference, nor wounding in apparell, how soever it please a man to goe, he is neither flattered for it, nor commended.

Cirill in his
1. chap. vpon
John.

The Pharisees would that men should receiue and magnifie theyr Doctrine, and the traditions of their Fathers: therefore howe manie soever saythfull came vnto Christ: they thought so many were lost from them.

Hillarie vpon
Math. chap.
12.

He saith, that euery planting that is not of the father, shall be pulled by by the roote: that is, the tradition of man shall be taken away, by whose fauour and meanes they haue broken the precepts of the Law.

Ireneus in
his 3. booke
and 1. chap.

Then the Apostles preach the Gospel, and afterwarde by Gods will, they deliuered y^e same to vs in wytyng, to bee a foundation and a pillar vnto our faith.

Euseb. in his
3. booke and
20. chap.

Polycarpus, when he had receiued these thinges of them that had seene the lyfe of the Word, uttered and shewed the same, being all agreeable vnto the Scriptures.

The

The Gospell hath layd vpon vs no yoke of bondage : but men themselves in the countreyes where they dwelt, for release of labour, and the remembrance of the passion of Christ, of a certaine custome kept the Easter, and other holy daies, each man as he woulde. For neyther our Saviour, nor the Apostles, by any law commanded these things.

It seemeth vnto me, that many things haue bene receiued by custome, now in one Country, and now in another.

Merely, to speake vniuersally, in all manner of obseruations, or formes of Common prayer, there cannot two Churches be founde, that agree throughlie betwene themselves.

They take fornication or whoredome to be a thing indifferent : but they fight for the keeping of theyr holie dayes, as for theyr soules.

Paule, what things beeing present, hee had plainlie taught by mouth, the same things afterward being absent, he shortly called to their remembrance, by writing an Epistle.

Saint Mathewe departing, recompensed his absence by present writing.

Therefore y^e Apostle hath prouided verie well

Socrates in
his 5. booke
of 22. chap.

Niceph. in his
2. Booke and
34. chap.

In the 45.
chapter.

Of Traditions and

Theophilact. wel in both causes, to wit, first, least under
 upon the 1. the pretence of Gods service, seruants
Cor. chap. 7 should depart fro their Masters, in whose
 power their bodies are. Secondly, least
 they should fall from G D D, when as
 they will serue their bodilie master, fur-
 ther then it becometh, or they ought to do.

Pope Leo, in What needeth it to beleue that thing,
his 63. epist. that neither the lawe hath taught, nor the
and 12. chap. Prophetes haue spoken, nor the Gospell
 hath preached, nor the Apostles hath deli-
 uered.

In his 97. E- Howe are these newe deuices brought
pist. & third in, that our Fathers neuer knew:
chap.

Steph. Pope It sundry of our predecessours or elders
in the 63. haue done certaine things, which at that
distinct. time might well be doone without hurt,
Quia sancta. and afterward are turned into error and
 superstition, without any staggering, and
 with great authority, let them be destroyed
 and abolished by the successours.

Paschati. of These be the Sacraments of Christ in
the Supper of the Catholique Church: Baptisme, and
the Lord. the Body and blood of our Lord.

Bessarion of We read, that these onely two Sacra-
the Sacram. ments were deliuered to vs plainlie in the
of the Eucha- Scriptures,
rista.

Alphon de In deed Paule hath commaunded vs to
casto, in his submit our vnderstanding: but vnto the
1. booke & 7 obedi.

obedience of Christe, not vnto the obedience of men. *chap. against heresies.*

In proper speech, those we call Sacramentes which are promised with signes annexed, the rest that haue no signes, are bare promises, wherfore speaking heereof precisely and straitly, there are two sacraments in the Church of God, Baptisme & the Bread, forasmuch as in these onely we finde both the signe ordained of God, and also the promise of remission of sinnes.

Luther, in his booke of the Babylonicall Captivity.

Surely Saint Peter in the Acts of the Apostles, doth openly call the law of Moses (which is layde for a time, vpon the rebellious people of the Iewes) an hard and a heauy burthen, which neither wee, nor our Fathers were able to beare: neyther can any man doubt it, that it is truly which the trueth hath pronounced. The yoke of Christ is in very deepe pleasaunt, and his burden is light, so that no mens traditions be layd vppon mens shoulders, beside no more then the thing which he hath already appointed: And he hath commaunded nothing else, but that one shoulde loue another, & there is nothing so bitter: but that charitie will season, and make sweet.

Eras. in his annotations vpon the II. of Mathew.

Euen as the ordinance of men, vnder make heauie the Lame, bearing by it selfe

grees

Of Traditions and

gracious enough for the Jewes, which ordinaunces so at the first crept in, as though they were small, and ought not to be cared for, or regarded: or else, they being commended with the shewe of godlinessse, be gladlie receiued of them that are more simple then foresighted.

Those that are once receiued by peccameale, doe grow and increase, vnto a huge quantitie, and doe oppresse down, and ouerthrowe men, whether they will or no, either by the helpe of Custome (whose violence is a certaine tyrannie) or else, by the authoritie of Princes, which holde stillie, it that is rashlie receiued, abusing it for theyr profit and gaine.

There are some that knit together either a colde syllogisme of a peece of Scripture, which they do not vnderstand, or els make an article of faich, of a mans ordinaunces, and of such men are we iudged to be Christians, or no Christians, which appertaine nothing at all to Christian religion.

Some wrest this place so farre, as men ought to obey all maner of thing: whatsoeuer the Bishops, Presidents, or Rulers commande, although they be vngodly, and that for their authorities sake: when as Christ did speake onely of them which dyd teach

In the same
booke vpon
the 23. of
Math.

teach rightly the law of Moses, and not of such as did snare men with their ordinances & constitution. Now peradventure after the same manner a Bishop might bee hard, which preacheth truely the Gospel, although hee liue but a little according to the same.

But who can abide that they should occupie an open tyrannie against Christes doctrine, and make lawes of theyr owne advantage, mesuring all things according to their game, & glorious maiesties. They that snare the people with rites and ordinances, deuised for their owne profit, and to fulfill theyr tyrannie, doe not sit in the Chayre of the Gospel: but in the Chayre of Simon Pagus, and Caiphas.

Chap. 47.

Sacrifices of the new Testament.

Offer the Sacrifices of righteousness, and trust in the Lord.

Psalm. 4. 5.

The sacrifices of God are a contrite spirit, and a broken heart, O Lord, thou shalt not despise.

Psalm. 51. 17

Then thou shalt accept the sacrifices of righteousness, even the burnt offering and oblation: then shall they offer Calues vpon thine Altar.

verse. 19.

¶

Sacrifices of the

Psal. 50. 23

He that offereth praise, shall glorifie mee:
and to him that disposeth his way a right,
will I shew the saluation of God.

Psal, 14. 12

Let my prayer be directed in the sight as
incence, and the lifting up of thy hands as
an euening sacrifice.

Hosca. 6. 6.

I desire mercy, and not Sacrifice, and
the knowledge of God more then burnt
offerings.

Miche, 6. 8.

Hee hath shewed thee, O man, what is
good, and what the Lord requireth of thee:
surely to doe iustly, and to loue mercy, and
to humble thy selfe to walke with God.

Mal, 1, 11,

From the rising of the Sunne vnto the
going downe of the same, my Name is
great among the Gentiles, and in euerie
place Incense shall bee offered vnto my
Name, and a pure offering: for my name
is great among the Heathen, sayth the
Lord of Hostes.

Math, 12. 7

Rom. 12. 1

I will haue mercy, and not sacrifices.

I beseech you brethren, by the mercies
of God, y^e ye giue vp your bodies a liuing
Sacrifice, holie, acceptable vnto GOD,
which is your reasonable seruing of God.

Philip. 4. 18

It was euen filled, after that I had re-
ceiued of thee Epaphroditus that which
came from you, an odour that smelleth
sweete, a Sacrifice acceptable and plea-
sant

lant to God.

Let vs therfore by him offer the Sacri- Heb. 13. 15.
fice of praise alwaies to G D D, that is,
the fruite of the L yppes, which confesse
his Name.

To do good, and to distribute, forget not: verse, 16.
for with such Sacrifices God is pleased.

We as litelie stones, be made a spiritual 1. Pct. 2. 5.
house, & holie Priestthoode, to offer vp spi-
rituall sacrifices acceptable to God by Je-
sus Christ.

We made vs Kinges and Priestes vnto
God euen his Father, to him be glozy and Reuel. 1. 6.
dominion for euermore. Amen.

The Doctours.

E Then so hath God willed vs daily to of- Irenius in his
fer vp our sacrifice at the alter without 4. booke &
reallung. 34. chap.

The Church offereth vp vnto God, a
naturall thing of Gods creation: neyther
is our Alter here in earth: but in heauen,
thither our prayers and sacrifices bee di-
rected.

The sacrifice doth not sanctifie the man:
but the conscience of the offerer, beeing
pure, sanctifieth the sacrifice.

And wee that be Lay men, are we not Tertul in his
priests: truly Christ hath made euen vs a exhortation
kingdome, and priests vnto his Father. to chastitie.

¶ i.

The

Sacrifices of the

In his booke
against the
Iewes.

The pure sacrifice that Malachie speaketh of, that should be offered up in euerie place, is the preaching of the Gospell vntill the end of the world.

a In his 4.
booke against
Martion.

a The sacrifice that Malachie meant, is a deuout Prayer proceeding from a pure conscience.

b In his booke
vnto Scapulas.

b We make sacrifice vnto our god, for y^e safetie of our emperor with a pure praier.

c Origen in
his booke vpon
the Rom.

c It is a worke of sacrifice to preach the Gospell.

d In his 9.
hom. vpon
Leuiticus.

d All that are bathed with the holy oyntment, are made priests, euē as Peter saith vnto the whole Church, You are the chosen stocke, and the kingly priesthood.

e Epip. in his
2. booke of
Melchisadec.

e Christ is our sacrifice, our Priest, our Altar, God, Man, King, Bishop, Sheepe Lambe, made for our sakes, all in all.

f Iusti. mart.
in his dialogue
cum Triph.

f Esayas promisetht not the restoring of bloody sacrifices: but the true, & spirituall oblations of praises, & thankesgiuing.

g Amb. in
his 2. booke
of Virgins.

g I may boldlie say, your hearts be Altars, vpon which hearts Christ is daily offered for the redemption of the body.

h In his 5.
booke vpon
the 6. chap.
of Luke.

h All children of the church be priests.

August. in
his booke of
sayth to Pe-

i In those fleshly sacrifices, there was a figure of y^e flesh of Christ, which he would afterwarde offer for vs, and of the blood, which he would afterward shedde for the remission

remission of sinnes: but in this Sacrifice, ter the Deacon. cha. 19,
 there is a thankesgiuing, & a remembrance
 of the flesh, which hee hath already offered
 for vs: and of the blood, which hee beeing
 God, hath already shed for vs. In those
 sacrifices it was represented vnto vs vn-
 der a figure, what thing should bee giuen
 vnto vs: but in this sacrifice is plainlie set
 forth what things is already giuen for vs:
 In those sacrifices it is plainely preached
 vnto vs, that the same sonne of God hath
 alreadye bene slaine for the wicked.

The flesh & blood of this sacrifice, before In his 20.
booke 21.
cap. against
Fortunatus.
 the coming of Christ, was promised by
 sacrifices of resemblance. The same in his
 passion, was giuen in trueth, and in deede:
 but after his Ascention it is solemnized by
 a Sacrament of remembrance.

The thing that of all men is called a sa- In his tenth
booke and 5.
chap. of the
citty of God.
 crifice, is a token, or a signe of the true sa-
 crifice.

Therefore our Alter is in heauen, for thi- In his 20.
booke, and 10
chap. of the
citty of God.
 ther our prayers & oblations are directed.

All bee Priestes, because they are the Vpon the 75
Psalme.
 members of one Priest.

When we beleeue in Christ, euen of the
 very remnants of our cogitation, Christ is
 sacrificed vnto vs euerie day.

Then is Christe slaine to euerie man,
 I i. 2 when

Sacrifices of the

In his Qu.

upon the gos.
the 1. booke.

a In the be-
gin of his ex-
posi. upon the
Rom.

b In his 125
sermon of
Time.

Chr. f. in his
29. hom. upon
the Rom.

b In his 125
ser. of Time.

Chr. f. in his
29. hom. upon
the Rom.

In his third
booke against
the Iewes.

In his 18.
hom. upon
2. Cor.

In his 3. ho.
upon 2. Cor.

a Ciprian
unctione
chrismatis.

Hier. upon
the 1. of
Malachy.

In his booke
upon the 147

when he beleueth that Christ was slaine.

a The sacrifice of our lords passion, euery
man then offereth for himselfe, when he is
confirmed in the faith of his passion.

b The sacrifice of the new Testament
is, when wee offer up the Altars of our
pure hearts, & cleane in the sight of the di-
uine Maiestie.

My whole Priesthood is, to teach, and
to preach the Gospel, that is my oblation,
that is my sacrifice.

It is called a newe sacrifice, because it
proceedeth from a new minde, and is offe-
red not by fire, and smoke: but by grace,
and by the spirit of God.

In the holy misteries, the Priest disse-
reth nothing from the people.

Euen thou in thy Baptisme art made
both a King and a priest, and a Prophet.

a All that of Christ be called Christians,
offer up vnto God the daily sacrifice, being
ordayned of God, Priestes of holines.

The Prophet Malachie meaneth here-
by, that the prayers of holy people shoulde
be offered vnto God, not onely in Iewrie,
that was but one prouince of the worlde:
but also in all places.

When wee heare the Worde of the
Lord, the flesh of Christ, and his blood is
poured

poured out into our eares.

Psalme.

A pure Sacrifice offered vnto mee in euerie place, not in the oblations of the old Testament: but in the holinesse of puritie of the Gospell.

*In his 2.
booke & 8.
chap. vpon
Zacharie.*

Euerie holie man, hath in himselfe the Altar of God, which is faith.

*Vpon the 26
psalme.*

All wee are the princely and kingly kindred, that being baptized in Christ, are called Christians, by the name of Christ.

*Vpon Ma-
lach. 1. chap.*

Wee sacrifice, and offer vp vnto God, the remembrance of that great Sacrifice, vsing the holie misteries, accordinglie as Christ hath deliuered them, and giuing God thanks for our saluation.

*Euseb. in his
1. booke and
10 chap. De
monstra.*

Wee burne the incense of prayer, and wee offer vppe the sacrifice, that is called pure, not by shedding of blood, but by pure and godly doings.

They shall offer vnto him reasonable and vnbloody oblations, the Sacrifices of prayse.

*In his 2.
brooke de
monstra.*

We hauing left the grosse ministerie of the Jewes, haue a commaundement, to make a fine, thinne, and spirituall sacrifice. And therefore wee offer vnto God all manner vertues, fayth, hope, charitie, as most sweete sauiours.

*Cirill in his
10. booke a-
gainst Iulian*

We make our sacrifices not by smoaks,

I i. 3.

smel,

Sacrifices of the

Chrysost. a-
gainst the
Jewes in his
3. oration.

smell, and blood: but by the grace of the ho-
lie spirit, and hee that adoreth him, must a-
dore in spirit and truth.

In the booke
of consecra-
tion the 2.
distinct. chap.

The sacrifice that is wrought by the
hands of the Priest, is called the Passion,
the death, the crucifying of Christ: not in
deede, but by a misterie signifying.

Hoc est.

In the canti.

of the Masse
booke.

Remember, O Lord, thy seruants, and
all them that stand about, for whom wee
offer vnto thee, or els, which do offer vnto
thee, this sacrifice of prayles.

Chap. 48.

Princes ought to deale in matters
of Religion.

Deut. 13. 14

Thou shalt seeke & make search, and
enquire diligently and if it bee true,
and the thing certaine, that such ab-
ominatiō is wrought among you.

verse. 15.

Thou shalt slea the inhabitants of that
cittie with the edge of the sword: Destroy
it vtterly, and all that is therein. &c.

Chap. 17. 18

And when he shall sitte vpon the throne
of his kingdome, then shall hee write him
this Lawe, repeated in a Booke by the
Priests of the Leuites.

verse, 19.

And it shalbe with him, & he shall reade
therein all the daies of his life, that he may
learne

learne to feare the Lorde his God, and to keepe all the words of this Law, and these ordinances, for to doo them.

Also Iosua spake vnto the Priests, say-
ing, Take vp the Arke of the couenaint,
and go ouer before the people, and so they
tooke vp the Arke of the Couenant, and
went before the people. Iosua. 3. 6.

Then Iosua the Sonne of Nun called
the Priests, and sayde vnto them, Take
vp the Arke of the Couenant, and let sea-
uen Priestes beare seauen Trumpets of
Rammes hoznes before the Arke of the
Lord. Chap. 6. 6.

The King also and his men went to Je-
rusalem vnto the Jebusites, the inhabi-
tants of the Lande: who spake vnto Da-
uid, saying: Except thou take away the
* blinde and the lame, thou shalt not come
in hither. 2. Sam. 5. 6.

And there they left their Images, and
Dauid and his men burnt them. By blinde
and lame is
meant the
Idols, so the
godly called
them.

And Dauid counselled with the Cap-
taines of thousands, and of hundreds, and
with all the gouernours.

And Dauid saide to all the Congrega-
tion of Israel, If it seeme good to you, and
that it proceedeth of the Lorde our God,
we will sende to and fro vnto our brethren
that I. Chro. 13. 1

Princes ought to deale

that are left in all the Land of Israell, (for with them are the Priestes and the Levites in their citties, & in their Suburbs) that they may assemble themselves vnto vs.

verse. 3.

And we will bring againe the Arke of our God to vs: for we sought not vnto it in the dayes of Saule.

Chap. 15, 1.

And David made him a house in the citie of David, and prepared a place for the Arke of God, and pitched for it a Tent.

verse. 11.

And David called Zadocke & Abyther the Priestes, and of the Levites. &c.

verse. 21.

And hee sayde vnto them: Wee are the cheefe fathers of the Levits, sanctifie yourselves, & your brethren, and bring vp the Arke of the Lord God of Israell vnto the place that I haue prepared for it.

verse, 16.

And David spake vnto the chiefe of the Levites, that they should appoynt certayne of their brethren to sing with instruments of Musique, with Uvals, and Harpes, and Cymbales, that they might make a sound, and lift vp their voices with ioy.

Chap. 16, 4.

And hee appoynted certaine of the Levites to minister befoze the Arke of the Lord, and to rehearse, and to thanke and praise the Lord God of Israell.

And

And he set courses of the priests to their offices, according to the order of David his Father, and the Levites in their watches, for to praise and minister before the Priests every day, & the Porters by their courses at every gate. 2, Chro. 2, 2, verse, 14.

And they declined not from the commandment of the King, concerning the Priests and the Levites touching all things. verse, 15.

And Jehosaphat lift up his heart unto the wayes of the Lord, and he tooke away moreover the high places, and the Groves out of Judah. Chap. 17, 6.

And in the third yeere of his raigne, he sent his Princes Benhal, & Obadiah, and Zachariah, and Nathaniel, and Mychaah, that they shoulde teach in the Citties of Judah. verse, 7.

And with them Levites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, &c. And with them Elishama, and Iehoram, Priests. verse, 8.

And they taught in Judah, and had the booke of the lawe of the Lorde with them, and went about through all the Citties of Judah, and taught the people. verse, 6.

Moreover, in Jerusalem did Jehosaphat set Levites, & the Priests, and of the chiefe of Chap. 19, 8.

Princes ought to deale

of the families of Israel, for the indgment
and cause of the Lord.

Chap. 20, 3.

And Jehosaphat feared, and set himself
to seeke the Lord, and proclaymed a Fast
throughout all Iudah.

1, Reg. 2. 35

And the King set Zadock the Priest in
the roome of Abiathar.

Chap. 5, 5.

Behold I purpose to build an house vn-
to the name of the Lord my God, &c.

2, Reg. 18.

And Hezechiah tooke away the huge
places, and brake the Images, & cut down
the Groues, and brake in peeces the bra-
zen Serpent that Moises had made: For
vntill those dayes the children of Israell
did burne Incence to it, and hee called it
Nehushtran.

*Nehushtran,
is a peece of
brasse, thus
he calleth it
in contempt.*

Chap. 23, 4.

The King Iosiah commaunded Hilkiah
the high Priest, and the Priests of the se-
cond order, and the keepers of the doore, to
bring out of the Temple of the Lorde all
the vessels that were made for Baal, and for
the Groue, and for all the hoast of heauen:
he burnt them without Ierusalem.

He brake the Images in peeces, and cut
downe the Groues, and filled their places
with the bones of men.

verse. 21.

Then the King commaunded all the
people, saying: Keepe the Pascheouer vnto
the Lord your God, as it is witten in the
booke

booke of the couenant.

And Hezechiah opened the doores of the house of the Lord, in the first yeere, and in the first moneth of his raighe, and repaired them. 2. Cro. 26, 3.

And he saide vnto them, Heare me, ye Levites, sanctifie now your selues, and sanctifie the house of the Lord God of your Fathers, and carry forth the filthines out of the Sanctuary. verse, 5.

And they gathered their brethren, and sanctified themselues, and came according to the commandement of the King, and by the wordes of the Lord, for to cleane the house of the Lord. verse. 15,

Then they went in to Hezechiah the King, and saide, We haue cleansed all the house of the Lord, and the Aulter of burnt offering, with all the vessels thereof, and the shew bread Table, with all the vessels thereof. verse, 18,

And Hezechiah sent to all Israell, and Iudah, & also wrote letters to Ephraim, and Manasseh, that they should come to the house of the Lorde at Ierusalem, to keepe the Passeouer vnto the Lord God of Israell. Chap. 30, 1.

And the King and his Princes, & all the congregation had taken counsell in Ierusalem. verse. 2.

Princes ought to deale

Salem to keepe the Passeouer in the second moneth.

Psal. 2, 10.

Be wise now therefore ye Kings: be learned ye Iudges of the earth.

Esay, 9, 13.

Kings shall be thy nourling Fathers, and Queenes shall be thy Nourles.

Mat. 22, 21.

Giue to Cæsar, the thinges which are Cæsars, and giue vnto God, those thinges which are Gods.

Ioh. 10, 34.

Iesus answered them, is it not written in your law, I said ye are Gods:

Rom. 13, 1.

Let euery soule be subiect vnto the higher powers, for there is no power but of God: And the powers that be, are ordained of God.

1, Tim. 2, 1.

I exhort therfore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all men.

verse, 2.

For Kings, and for all that are in authority, that we may leade a quiet and a peaceable life in all goodlines, and honesty.

1, Pet. 3, 13.

Submit your selues vnto all publique gouernment, for the Lords sake, whether it be vnto the King, as vnto the Superior.

verse. 14.

O vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for praise of them that doe well.

The

The Doctours.

WE are met together at Aquileia, by the commaundement of the Emperour.

*Amb. of the
Conn of A-
quileia.*

We honour the Emperours maiestie, as a man next vnto God. For so is the Emperour greater then all men, while he is lesse then onely the true God.

*Tertull. to
Scapulas.*

When the Emperour holdeth the truth, and by force of the same truth giueth out lawes, & proclamation against error, who soeuer despiseth the same, procureth iudgement against him selfe, for he shal be punished before men, and before God hee shall haue no face, that refused to doe that thing, that the truth it selfe, through the heart of the Prince, hath commaunded.

*August. in
his 116. Epi-
to Donatw..*

Is it not lawfull for the Emperour, or his Deputy, to giue sentence in a matter of Religion? Wherefore then went your Embassadours to the Emperour? Why made they him the iudge of their cause?

*In his 1, book
against the
Epist. of Per-
menian.*

Kings in the world serue Christ, in that they make lawes for Christ.

*In his 48, E-
pistle.*

How doe the kings serue the Lord with reuerence: but in forbidding and punishing with a religious seueritie, such things as are done against the Lords commaun-
maun,

*In his 50, E-
pistle to Bo-
nifacius.*

Princes ought to deale

maundements . For a King serueth one way in that he is a man, and another way, in that hee is a King . Because in respect that he is but a man, he serueth the Lord in liuing faithfully : but in that he is also a King, he serueth in making Lawes of conuenient force, to commaund good thinges, and to forbid the contrary . So Ezechias serued God, in destroying the Temples of Idols, and those high places, which were builded contrary to the commaundement of God, &c.

In this therefore Kings serue the Lord when they doe those things to serue him, which they could not doe, were they not Kings, &c. But after that this began to be fulfilled which is written, & all the Kings of the earth shall worship him, all the Nations shall serue him, what man beeing in his right wits, may say to Kings : Care not you, in your kingdoms, who defendeth or oppugneeth the Church of your Lord : Let it not appertaine, or be any part of your care, who is religious in your kingdom, or a wicked depauper of Religion.

Now if the Christian Kings, and Emperours doe knowe that Nabuchadnezer made this decree against the blasphemers of God, surely they cast in their mindes, what

what they are bounde to decree in their kingdome, to wit, that the selfe same God, and his Sacraments, be not lightly set by and contemned.

I haue already heretofore made it manifest, that it appertayneth to the Kings charge, that the Miniutes should pacifie Gods wrath: which the Prophet had denounced vnto them. The kings which are of Christs Church, doe iudge most rightly that it appertaineth vnto their cure, that you (Donatists) rebel not without punishment against the same.

In his 2, book
& 26, Chap.
against the
Epi. of Gan-
dentius.

This will cause Princes to be blessed, if that they make their power which they haue a seruant vnto Gods Maiesty, to enlarge most wide, his worship, seruice, and Religion.

In his 5, book
and 24, Cha.
of the City
of God.

That is, in this Kings (as it is com-
maunded them of God) doe serue God, as
Kings, if in their kingdome, they com-
maund good, and forbid euill thinges, not
onely those thinges which pertaine to hu-
maine society, or ciuill order: but also to
Gods Religion.

In his 3, book
and 51, Cha.
against Cres-
conius.

The Emperors writs caused the Bi-
shops, as wel of the East, as of the West,
to draw to Rome.

Hier. in Epit.
Paul.

Chriso. in his
Epist. to In-

We went in, and humbly besought the
most

nocentius

Princes ought to deale

*Cirill in his
17, Epist, &
5, Tome to
Theodosius.*

most christian Prince, to call a counsaile.
The suretie of our common Weale,
dependeth vpon Gods Religion, and there
is greater kindred and societie betwixt
these twayne, for they cleave together,
and the one groweth with the encrease of
the other, in such sort, that true Religion,
holpen with the endeavour of Justice, and
the Common-Weale, holpen of them
both, flourisheth. Seeing therefore, that
we are constituted of God to be the kings,
and are the knitting together, or ioynture
of godlines, and prosperity in the subiects,
we keepe the society of these twaine neuer
to be sundered, and so farre forth as by our
fore-sight, wee procure peace vnto our
Subiects, we minister vnto the augmen-
ting of the Common-Weale: but as we
might say beeing seruants to our subiects
in all things, that they may liue godly, and
be of a religious conuersation, as it be-
commeth godly ones, wee garnish the
common-Weale with honour, hauing
care, as it is conuenient for them both, for
it cannot bee that diligently providing for
the one, we should not care in like sort also
for the other.

But wee trauell earnestly in this thing
aboue the rest, that the Ecclesiasticall
estate,

estate may remaine sure, both in such sorte as is seemely for Gods honour, and fit for our times, that it may continue in tranquillity by common consent, without variance, that it may be quiet through agreement in Ecclesiastical matters, that the godly Religion may bee preserved unreprouable, and that the life of such as are chosen into the Cleargie, & the great Priesthood may be cleare from all fault.

This is a copping of the Emperors writ, wherby he commaundeth a counsaile to be kept in Rome.

Theodoretus
in in his 5.
Booke and 9.
Chap.

But Julius (pope) excused his absence because of his age (before the Emperour.)

In his 1. book
and 17. chap.

Constantine saith, if the Bishop moue trouble, by my hand hee shall be punished, for my hand, is the hand of Gods minister.

In his 20.
chap. of the
same booke.

If we haue (sayth Constantine, writing to the Nichomedians) chaste Bishops, of right opinion, of curteous behauiour, we reioyce, but if any be inflamed to continue the memory of those pestilent heresies, his fowle hardie presumption shall forthwith be corrected, and kept vnder my correctiō, which am Gods minister.

In the 19.
chap. of the
same booke.

Constantine gaue also Intunctions, to the chiefe ministers of the Churches, that they should make speciall supplication to

R k.

God

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God for him. He inioyned all his subiectes that they should keepe holie certaine daies dedicated to Christ: and the Saturday, he gaue a law vnto the Rulers of the Nations, that they shoulde celebrate the Sunday in like sorte, after the appointinent of the Emperour. &c.

*Socrates in
his 5. booke
in proemio.*

We haue also heerin comprised the Emperours liues, for that, sithence the Emperours were Christened, the affaires of the Church haue hanged of them. And the greatest Counsailes, both haue been and are kept by their affaires.

*In his first
booke and 9.
chap. of Co-
stantine.*

I caused a great company of Bishops to come to Nice: with whō together I tooke in hand the examination of the trueth, bearing my selfe one of you, and much desiring to be therein your fellow seruant.

*Isidor. in his
booke of the
authority &
care of kings.*

They which being within the Church, offended against Faith and discipline, let them be feared with the rigor of Princes, and let the principall power lay that discipline, which the humilitie of the Church, is not able to execute vppon the neckes of the proud.

*Zozom. in his
first booke &
17. chap.*

The Emperour Constantinus sent out his Letters, vnto all his Rulers of the Churches, that they shoulde all meete at Nice vpon a day: vnto the Bishops of the Apo.

Apostolique Sees : vnto Mararius the Bishop of Ierusalem : and vnto Iulius the Bishop of Rome. &c,

The Emperour Constantine commanded, that ten Bishops of the East, and ten of the West, shoulde be chosen by the counsaile, that his Maiestie might consider, whether they were agreeede, according to the Scriptures, and that he might further determine, and conclude, what were before best to be done.

In his fourth Booke & 16 Chapter.

Constantine the Emperour, was a most cleare preacher of God, and as it were, the sauour, and Phisition of soules.

Euseb. of the life of Constantine.

The Emperour, as hauing inkindled a great flame, lookte well about with his Princely eie, that no priue remnants of errours shoulde rest behind.

Orat. 1. In his third Orat.

Yea, he himselte, with his publique proclamations, did exhort and allure his subjects to the Christian Faith, he caused the Idolatrous Religion to be suppressed, and utterly banished, and the true knowledge and Religion of Christ, to be brought in and planted among his people.

In his third booke of the life of Constant.

He made many wholesome Lawes, & godlie institutions, wherewith hee restrained the people, with threates, forbidding them the sacrificing to Idols : to seeke af-

In his second Booke.

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4. Booke.

In his third
booke.

ter the deuillish and superstitious sooth-
sayings, to set vp Images, & they should
not make any priuie Sacrifice: and to be
short, he reformed all manner of abuses a-
bout Gods seruice, and prouided that the
Churches should be fed with Gods word.
I haue iudged (saith Constantine) this
ought before all other thinges, to be the
ende and endeuor or purpose wherunto I
should addresse my power & authoritie in
gouernment, that the vnitie of fayth, pure
loue, and agreement of Religion, toward
the almighty God, might be kept & main-
tained amongst all Congregations of the
Catholique Church.

Niceph. in his
preface to E-
mannell the
Emperor.

Your Maiestie is the captaine of the pro-
fession of our faith: your Maiestie hath re-
stored the catholique & vniuersall Church:
your Maiestie hath reformed the Temple
of God from Merchants, & exchangers of
the heauenly doctrine, and fro Peretiques
by the word of truth.

Theophylact.

vpon the 13,
to the Rom.

Carol. Mag.

in his 6. booke

& 162. chap.

Paule teacheth all men, whether hee be
Priest, Monke, or Apostle, that they sub-
mit themselves to Princes.

Carolus Magnus commaundeth, that no
thing should be read openly in the church,
sauiing onely the Canonickall bookes of the
holy scriptures, & that the faithfull people
should

should receiue the holie Communion euerie Sondag.

Justinian the Emperour commaunded, that the Priest or Bishop, in pronouncing the publique prayers, and in the ministration of the Sacraments, lyft vp his voyce, and speake alowde, that the people may say, Amen. And be stirred to more deuotion. And let the priestes vnderstand, that if they neglect any of these thinges, they shall make answer before God, and yet we our selues vnderstanding thereof, will not passe it ouer, nor leaue it unpunished.

Authentiques consti. Titul. 123

Wee commaunde, saith Justinian, the most holy Archbishops and Patriarkes of Rome, of Constantinople, of Alexandria, of Antioch, and of Ierusalem. &c.

Authen. co. 9. Titul. 15.

Justinian commandeth that al Monks, eyther be driuen to study the Scriptures, or else be forced to bodily labour.

Authen. Titul. 133.

Take sute with all discretion and humble prayer, that our most gracious Emperour would vouchsafe to graunt our requestes, in that we haue desired a generall Counsaile.

Leo Pope in his 23. Epist. to the clergie and all the people of Constan.

By order of the same writ, our most holy Pope Leo, Ruler of the church of Rome, was called to the Councell, by the most godlie, and most Christian Emperour.

The councell of Chalcedon the 1. act. & 48. page.

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*Pope Leo vn.
to Theodo.
the Emp. in
his 24. Epist.*

All our Churches, and all our priestes,
most humbly beseech your Maiestie, with
sobbes and teares, that you will command
a generall Councell to bee holden within
Italie.

*Councel of
Chalcedon,
the 3. act.
page 804.
Cösil. Tom.
2. of the life
of Vigilius.*

Martinus the Emperour said: We con-
firme the reuerende Councell, by the holy
Edict of our Maiestie.

The Emperour Iustinian, demaunded
of his Captaine Belisarius, howe hee had
done with the Romaines: and hee answe-
red, that he had deposed Pope Siluerius,
and placed Vigilius in his steed: vpon his
answer, both the Emperour, and the Em-
presse gaue him thanks.

*Fran. Zava-
bella, de Sche-
mate, et con-
silio.*

The Pope in any notozious crime, may
be accused before the Emperour: and the
Emperour may require the Pope to yeld
a reckening of his faith.

*Eneas Sil.
alias Pope
Pius 2. of the
councell of
Basil in his
1. Booke.*

By these authorities they think them-
selues armed, that say, no Councell may be
holden without the consent of the Pope:
Whose iudgement if it shoulde stande, as
they would haue it, woulde drawe with it
the decay & ruine of the Church, for what
remedy were there then, if the Pope him-
selfe were vicious, destroyed soules, ouer-
threw the people with euill examples,
taught doctrine contrary to the sayth, and
filled

filled his subiects full of Heresie: shoulde we suffer all to goe to the Deuil: Verily, when I read the olde Stories, and consider the Actes of the Apostles, I finde no such order in these dayes, that onelie the Pope should summon Councils, and afterwarde, in the time of Constantine the great, and of other Emperours, when Councilles should be called, there was no great account to bee made of the Popes consent.

In the olde Law, the Bishops that appointed the Kings, out of doubt were subiects vnto the Kings.

To say, that the Prince can not eyther make, or vse his Lawes, before the Pope haue allowed them, it is plainly false.

Pope Bonifacius the third, obtained of the Emperour Phocas, that the Church of Rome, should be the head of all churches, whereof we may in like case gather an argument, that it belongeth to y^e Emperour, to translate the Primacie of the Church, and to take order for the churches.

Let euery soule be subiect to the higher powers: if euery soule, then is your soule subiect, as well as others, for yet who hath excepted you from the generalitie: Wee that would except you from the obe-

dience

*Hernaus of
the authority
of the Pope,
18. chap.*

*In the 17.
Chap.*

*In the 23.
Chap.*

*Bernard in
his 12. Epist.
to the Arch-
bishop of Sy-
nonensis.*

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dience of the Prince, seeke to deceiue you, giue no eare to their counsellis. For notwithstanding, they be Christians, yet they thinke it a shame, either to followe Christes deedes, or to obey Christes wordes.

They vse to say vnto you, O Sir, maintaine the honour of your See. &c. Are you not so good as your predecessours: if your See be not aduanced by you, yet let it not bee abused by you. Thus say they, but Christ hath both taught vs, and wrought far otherwise. For he saith: Giue to Cesar, that belongeth to Cesar, and giue to God, that belongeth to God.

*Policronicon
Fabian.*

The popes Legate came into England and made a Councel, by the assent of King William the conquerour.

And in the Counsell at Winchester, were put downe many Bishops, Abattes, and Priours, by the meanes and procurement of the King.

The King gaue to Lanfrancke, the Archbishopricke of Canterburie, and on our Ladie day the Assumption, made him Archbishoppe. On Whitsonday, he gaue the Archbishopricke of Worke, vnto Thomas, a Canon of Bayon.

Within a while, strife and contention fell betwene King William & Anselme, for

for Anselme might not call his Sinod, nor correct the Bishops, but as the king wold: the King also challenged the inuesture of Bishops. This King forbad the paying of any mony or tribute to Rome.

The Spirituality condescended, that the Kings Officers should punish Priests for whoredom. In the which counsell also the King prouided many things to be enacted, which should greatly helpe to leade a godly and blessed life.

The Counsell at London, vnder Henriche. I, Fabian, Polidorus.

At which Counsel the King called thither, so well the chiefe of the Cleargie, as the people, and sware them vnto him, and vnto VVilliam his Sonne. And not onely the King did make Bishops and Abbats, (which hee called holy Rites, Lawes of Religion, & Church ceremonies) but also the Princes of euery Nation, began euery where to claime his right vnto the selues, of naming and denouncing of Bishops the which to this day they hold fast with tooth and naile.

The Counsell at Salisbury. Naclerus Polidorus. Abbas Præspersenfis.

Henry the second, made Thomas Becket Archbishop of Canterbury, who thereat was sworne to the King, and to his lawes, and to his Sonne.

Henry 2, Math. Paris. Polichron.

In the ninth yere of his raigne, he called a Parliament at Northampton, where he refoz.

Anno 9, Henry.

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reformed many priuiledges that the Clergie had (although Thomas Becket, like a periured papisticall traytor resisted him.

Anno 17,
Henrici.
Fabian.

In the seauentēne yēere of his raigne, hee made a iourney into Ireland, where, with great trauaile, he subdued the Irish: he reformed Church matters there, as that of the ruling and ordering of the Church by the Curates, howe they should order their seruice, & minister the Sacraments, as it was in England. Howe the people should behaue them selues towardes their Curates: howe they shoulde pay their tithes, and make their Testaments.

Edward the
first, Poli-
chronicon,
Fabian, Po-
lidorus.

He made the statute of Northampton, so that after that time, no man should giue, neither sell, nor bequeath, neither change, neither buy title, assigne lands, tenements, neyther rentes, to any man of Religion, without the Kings leaue.

Richard the
2, Polidorus.

Called a counsel at Westminster, wher in was thought good to the King, and the Princes, for the wealth of the Realme of England, that a part of the Popes authority, should be bounded within the limites of the Ocean Sea: wherefore it was decreed, that heereafter it should be lawfull to no man, to try any cause before the Bishop of Rome, nor that any man, be publique.

liuely pronounced wicked, or enemy of Religion, that is to wit, as the common people terme it, be excommunicate by the Popes authority: Nor that if any man haue any such commandement from him, they execute the same, vpon paine to forfeite all their goods, and to be cast into perpetuall prison.

Made Lawes, that there should be no Merchandize, no hunting, no worldly busines done vpon the Sabaoth day. And that euery man should Communicate, at the least, thrice in the yere. Also, if any woman committed adultery, her nose and eare should be cut off.

Canutus
King.

Made Lawes, that the Tithes should be kept holy, from nine a clocke at night, on the Saterdag, vntil the day light of the Monday next following.

Edgarus
King.

Gathered a Councell at London, about Easter, at which Odo and VVolstan the Archbishoppe were present, where he made Lawes, that who soeuer committed whoredome with a Nunne, should die as a murtherer. And all the periurers, should be seperated from the company of God for euer.

Edmundus
King.

Made a Lawe, that if any Seruaunt should worke vpon the Sunday, by his Maisters

Iue King.

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Masters commandement, should be made free. Also that children should be baptized within thirty nights, vnder paine of 30 s. Also if any did fight in the Church, hee should pay sixe li.

Made Lawes, that if any forsooke his faith, he should dye. And if any Minister should deny Baptisme, to any that neede thereof, he should die for it.

Made a Lawe, that if any within his Pallace, did sweare, he should be taxed: If he were a Duke, he should pay lx. s. to the helpe of the poore: If he were a Lord xx. s. If hee were a Knight x. s. If hee were a Yeoman xl. pence: If he were a Lacky, or a slaue, to be whipt.

First commaunded Lent to be fasted in all his Dominions.

Hee made a Lawe, that all Churches should be free from all exactions, and publique charges.

Let the secular Princes know, that they ought to giue an account to God for the Church, which they haue receaued of God to be defended.

We haue required of vs (saith Elutherius Pope, to King Lucius) to send the Roman and Emperiall Lawes vnto you, to vse the same in your Realme of England:

we

Aluredus
King.

Henry 5,
King.

Ercombert
King of Kent
Foxe.

Ethelbaldus
king of Mer-
cia Foxe.

Elutharius
Pope, wrote
to Lucius
King.

In the aunci-
ent records of
London, re-
maine in
the Guild
Hall.

we may alwaies reiect the laws of Rome,
and the laws of the Emperour: but so can
we not the Law of God: for yee haue re-
ceaued (through the mercy of God) the
law & faith of Christ into your kingdome:
you haue both testaments in your Realm,
take out of them by the grace of God, and
aduiſe of your Subjects, a law, and by that
law, through Gods sufferance, rule your
Realme: but be you Gods Vicar in that
kingdome.

Dauid is set before all (in the Genealo-
gie of Christ) for that the dignity of a king,
is chiefe and greatest.

Hugo Cardin-
nalis, vpon
the 1, Cha. of
Mathew.

Chap. 49.

The Pope is Antechrist.

If any shall say vnto you, loe, heere is Christ, or there, beleue it not.

Mat. 24, 23.

For there shall arise false Christs, and false Prophets, and shal shew great signes and wonders, so that if it were possible, they should deceaue the very elect.

verse. 24.

Babes, it is the last time, and as ye haue heard, that Antechrist shal come, euen now there are many Antechrists, whereby wee know that it is the last time.

1, Ioh. 2, 18.

Who is a lier, but he that denieth Iesus is Christ: the same is the Antechrist that denieth

verse, 22.

The Pope is Antechrist.

denieth the Father and the Sonne.

Chap. 4, 3.

But this is the Spirit of Antechrist, of whom ye haue heard, how that he should come, and now already he is in the world.

2 John 1, 7.

For many deceauers are entred into the world, which confesse not that Iesus christ is come in the flesh, he that is such a one, is a deceauer, and an Antechrist.

2, Thes. 2, 3.

Let no man deceaue you by any means: for that day shall not come, except there come a departing first, & that, that man of sin be disclosed, euen the Son of perdition.

verse. 4.

Which is an aduersary, and exalted him selfe against all that is called God, or that is worshipped, so that he sit as God in the Temple of God, shewing himselfe that he is God,

The Doctours.

Antechrist, notwithstanding, he be but a slaue, yet he will be worshipped as if he were God, and published and proclaimed as a King.

Antechrist shall come in the desolation of the world: for he is the abomination of desolation.

Antechrist shall faine him selfe to be holie, that hee may deceaue men, vnder the colour of holines. Yea, and hee shall call him selfe God, and shall cause him selfe to be

Irenaeus in
his 5, Booke
last Chap.
same one.

Greg. Nazianzenus in
Ezechiel.

Anselmus in
the 2, The. 2.

The Pope is Antechrist. fol. 264.

be worshipped: and shal promise the king-
dome of heauen.

The abomination of desolation, is the
cursed comming of Antechrist.

For that we beleue that Antechrist shal
come vnto such a height of vaine glory, it
shall be lawfull for him to do such things,
both towarde all men, and also towarde
the Saints of God, that many weake men
shall thinke, God hath forsaken the care of
the world.

Antechrist shall cause all Religion, to be
subiect to his power.

By the abomination of desolation, we
may vnderstande any manner of peruerse
and false doctrine.

The abomination of desolation, shall
stand in the Church, vntill the consumma-
tion, or ende of time, and shew him selfe as
God.

When ye shall see the abomination of
desolation, standing in the holy place:
Christ spake these wordes of the time of
Antechrist.

One thing I read you: Beware of An-
techrist, for it is not well, that wee should
be thus in Loue with walles: It is not
well, that ye should honour the Church in
houses, & buildings. Is there any doubt:
but

*Amb. in his
10, Booke, &
21, Cha vpon
Luke.
Aug. in the
9, Psal.*

*Hierom to
Algesia.*

*In his Booke
vpon the 24,
of Math.*

*Hillary in
Math. 25,
Canon.*

*In his Booke
against Au-
rentius.*

The Pope is Antechrist.

but Antechrist shall sit in the same.

Greg. in his 4, Booke and 38, Epist. Hee is Antechrist that shall claime to be called the vniuersall Bishop: & shall haue a gard of Priests to attend vpon him.

In his 6, booke & 30. Epist. I speake it boldly, whosoever calleth himselfe the vniuersall Priest, or desireth so to be called in the pride of his hart, he is the fore-runner of Antechrist.

In his 34, Epistle. By this pride of his, what thing else is signified, but that the time of Antichrist is euen at hand?

Whereas he is a damned man, & not a spirit, liuing, he faineth himself to be God.

In his 25, Booke vpon the 34. & 14 Cha. of Iob. Chri. in his 49 Hom. of the perfect worke. This Antechrist, is called the abomination of desolation: for that he shal cause the soules of many Christians to be desolate and forsaken of God.

In his 4, bo. vpon the 2, Thes. 2, Cha. As long as the Emperour shall be had in awe, no man shall straight way submit himselfe to Antechrist: but after that the Emperour shal be dissolued, Antechrist shal inuade the state of the Empire, standing voide, and shal labour to pull vnto himselfe the Empire, both of man and God.

This is a token that they hate God, for that they will haue them selues called by the name of God.

Eusebius in his 7, Booke of preparation.

Ber. in his 25 Epistle.

That beast that is spoken of in the booke of Reuelations, vnto which beast is giuen a mouth

The Pope is Antechrist.

fol, 265.

a mouth to speak blasphemies, and to keep warre against the Saints of God, is now gotten into Peters chayre, as a Lyon prepared to his pray.

What think you, reuerend Fathers, of this man (the Pope) sitting on high in his throne, glittering in Purple, and cloath of gold: what think you him to be? Verily if he be voyde of charitie, & be blown vp, & aduanced only with knowledge, then is he Antechrist, sitting in the temple of God, & shewing out himselfe as if he were a God.

They haue brought to passe, that godlines is turned into hypocrisie, and that the sauour of life is turned into the sauour of death. Would God they were not gone wholie with generall consent from Religion to superstition: from faith, to infidelitie: from Christ, to Antechrist: from God to periurie, saying, with wicked heart, and filthy mouth. There is no God, neyther hath there beene this great while anie Pastour, or Pope, that regarded these things. For they all sought their owne, and not so much as one of them sought for the things that pertain to Iesus Christ.

Antechriste is long sithence borne in Rome, and yet shall be higher aduanced in the Apostolique See.

Ll.

Hilde

*Arnulph. in
the conuall
of Remes, a-
mong the
workes of
Bernard.*

*Cornelius
Bittonto, in
the chap. of
Trident.*

*Ioachim
Abbas.*

Against Vsurie.

Franciscus in
the councell
at Reinsburg.
Petarcha in
his 20. Epist.

Baptista
Mantuanus,

Hildebrand pope, vnder a cullour of hol-
nes, hath laid y^e foundation for Antechrist.
Rome, the whoze of Babilon, is the mo-
ther of all Idolatry & fornication, the sanc-
tuary of heresie, and the schoole of errour.
All ye that would liue godlie, bee pack-
ing fro Rome, for there all things else are
lawful: but to be good it is not lawfull.

Chap. 50. Against Vsurie, and Interest.

Exod. 22, 25 **I**f thou lend money to my people, that
is, to the poore, with thee, thou shalt not
be as an Usurer vnto him, ye shall not
oppresse him with vsurie.

Leuit. 25, 35 If thy brother be impouerished, & fallen
in decay with thee, thou shalt releue him.

verse. 26. Thou shalt take no vsurie of him, nor
vantage, but thou shalt feare thy G D D:
that thy brother may liue with thee.

verse. 27. Thou shalt not giue him thy money to
vsurie, nor lende him thy victuals for in-
crease.

Deut. 23, 19. Thou shalt not giue to vsurie to thy bro-
ther, as vsurie of money, vsurie of meate,
vsurie of anie thing that is put to vsurie.

verse, 20. Vnto a Stranger thou mayest lende
vpon vsurie, but thou shalt not lende vpon
vsurie

vsurie vnto thy brother, that the Lord thy God may blesse thee in all that thou settest thy hande too, in the Lande whether thou goest to possesse it.

Those strangers saith S.

Ambrose, were such as the Iewes

might lawfully kill, & destroy.

* Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruauit, nor his Mayde, nor his Dre, nor his Ass, neither any thing that is thy neighbours.

* Exod. 20. verse. 17.

Now there was a great crie of the people, and of their wiues, against their Brethren the Iewes.

Nchem. 5. 1.

For there were that said, we, our sonnes and our daughters are many, therefore we take vp Corne, that we may eate and liue.

verse. 2,

And there were that saide, we must gage our Landes, and our Vineyards, and our houses, and take vp Corne for the famine.

verse. 3,

There were also that said, we haue borrowed mony for the Kinges tribute, vpon our Lands and our Vineyards.

verse. 4.

And now our flesh is as the flesh of our brethren, and our sonnes as their sonnes: and loe, we bring into subiection our sons, and our Daughters, as Seruauits, and there be of our Daughters now in subiection, and there is no power in our handes: for other men haue our Landes, and our Vineyards.

verse. 5.

Against Vsurie.

verse. 6.

Then was I very angry, when I heard
their crie, and these words.

verse. 9.

I said also, that which ye doe is not good.
Dought yee not to walke in the feare of our
God, for the reproche of the Heathen our
enemies?

verse. 10.

For euen I, my brethren, & my seruants
doe lend the money & Corne: I pray you
let vs leaue of this vsurie and burthen.

verse. 11.

Restore I pray you vnto them this day
their lands, their vineyards, their Oliues
and their houses, & remit the hundred part
of the siluer, & the Corne, and of the wine,
and of the Oyle that ye exact of them.

verse. 12.

Then saide they: Wee will restore it,
and will not require it of them: We will
doe as thou hast said.

Psalm. 51. 1.

Lord, who shall dwell in thy tabernacle?
who shall rest in thy holie mountaine?

verse. 5.

a Prov. 28. 8. God wil take
away the
wicked Vsu-
rer, & giue
his goods to
him that shal
bestow them
well.

He that giueth not his mony vnto vsury,
nor taketh reward against the innocent.
a He that increaseth his ritches by vsurie
and Interest, gathereth them for him that
will be mercifull vnto the poore.

* He that hath giuen forth vpon Usury,
or hath taken Increase, shall he liue: He
shall not liue, seeing he hath done all these
abominations, he shall die the death, and
his blood shall be vpon him.

* Eze. 18, 13

In

In thee haue they taken giftes to shedde blood : thou hast taken vsurie, & the increse, and thou hast defrauded thy neighbors by extortion, and hath forgotten me, saith the Lord God. Chap.22.12

Whatsoever ye would that men should doo to you, euen so do ye to them : for thys is the Law and the Prophets. Math. 7, 12.

If ye lend to them, of whom ye hope to receiue, what thanke shall ye haue : For, euen sinners lend to sinners, to receiue the like. Luke.6. 34.

Wherefore, loue yee your enemies, and doo good & lend, looking for nothing again, and your reward shall bee great. And yee shall be the children of the most high. verse, 35.

The Doctours.

M Any fleeing the precepts of the law, when they haue deliuered their money vnto Merchant men (or occupiers) do not exact vsurie in money, but in wares. Ambrose writing of Naboth.

Therefore, let them heare what the law sayth, neither shalt thou take vsurie of meates, nor of any other thing. So that a dish of meate is vsurie : apparell is vsurie, and whatsoever is aboue the principall, is vsurie: Yea, whatsoever name thou giuest vnto it, it is vsurie.

Usurie wil swallow vp all mens goodes,

Ll. 3.

lands,

Against Vsurie,

In his booke
vpon Tobie,
chap. 13.

landes, and large patrimonie, as it were a
Sea: and yet this sea of it selfe can neuer
be filled. The seas, for the most part, are
vled for profit and gaine, but the Usurer
no man can vse, but to his owne harne &
hinderance. There is profite of manie
things: but with the vsurer is shipwacke
of all things.

Amb. in his
booke of the
goodnesse of
death.

In his booke
of Tobie, 1.
Chap. 15
Cicero.

If any man take vsurie, hee doth commit
extortion, raine, and pillage, and shall not
liue the life, that is, he ought to die.

Aske vsurie of him only whom thou de-
sirest to hurt, and with whom thou mayst
lawfully wage battaile.

A couetous Usurer doth nothing well,
but when he dieth.

Aug. wry-
ting vpon the
35 psalme.

If thou lende for aduantage to a man,
(that is) thou lendest thy money to him, of
whom thou hopest to receiue more then
thou diddest deliuer, not money onely, but
anie thing more then thou diddest deliuer,
whether it be wheate, or wine, or oyle, or
any other thing, if thou lookest to receiue
more then thou hast deliuered, thou art an
Usurer, and in this not to be praysed, but
dispraysed.

Also wry-
ting vpon the
128. psalme.

The Usurer dareth speak on this sort:
I haue none other thing whereby to liue.
So may the thiefe say, being taken in the
deede

deede doing : or house robber, being found
breaking vp the wall : or the bawde buy-
ing maides for the stewes : And also the
witch & Sorcerer, may say so vnto mee in
the sale of their malicious inchantments.
So that when we shall forbid such things:
they all may aunswer, we haue not wher-
ewithall otherwise to liue, and finde our sel-
ues, as though they were not woorthy to
be punished for it. For that they haue cho-
sen to liue by naughty meanes.

Some men thinke vsurie to be onely in
money, which thing the holy Scripture
foresceing, dooth take the ouerplusse in all
things, so that thou shalt receiue no more
then thou diddest deliuer.

*Hierom. in
his 6. Booke
vpon Ezech.*

Others for money lent vpon vsurie, doe
vse to take gifts of diuers kindes, and doe
not vnderstand, that the Scriptures call
the same, vsurie, and ouerplusse.

There is nothing more filthier in thys
world, then vsurie, nothing crueller. Tru-
lie, the vsurer dooth increase his substance,
by the hurt of another. Hee taketh or get-
teth his great gaines, by the misery of his
friende. Further, he doth desire the praise
of bountefulnesse, fearing least he shoulde
seeme vnnmercifull.

*Chris. vpon
the first of
Math. in his
5. Homely.*

What is the excuse of many vsurers ? I
am

*In his 57.
Homely.*

Against Vsurie,

am a Usurer (say they) but I haue beene verie helpfull to the poore. These are good words, but with such sacrifice the Lord is not pleased. Doeke not with the Law. It is much better, not to giue to the poore, then to giue after this manner.

Vpon the 5.
Chap of
Mathew.

The lone of money vpon vsurie, is like the poyson of an Aspe. Who soeuer is stroken, or stong of the Aspe, hee falleth into a pleasant sweet sleepe, and so by the sweetnes of that dead sleep dyeth. If or the venemous poyson disperseth into euery member.

So he that doth begin vnder vsury, thinketh for a time, that it is a great benefite and profite, but vsurie runneth through all his ritches, and comierteth all that he hath into debt.

When soeuer thou borrowest vpon vsurie, thou shalt neuer waxe rich, and thou shalt be spoiled from libertie.

Basill vpon
the 14. psal.

No man cureth one wound with another wounde, neither healeth one euill with another euill, neither helpeth or amendeth hee his pouertie and neede with vsurie.

Dogs in receiuing thinges, doe become gentle: but as for Usurers, the more they receiue, the more cruell they be.

What thing is vsury? A poison of a patrimo.

trimony: what is such vsury as is permitted by law: A thiefe that before hand giueth warning what he mindeth to do.

Bern.in his
Treatise of
carefulnes of
housekeeping.

The Chariot of couetous vsury, is carried vpon foure wheeles of vices, that is, faint courage, vnnmercifulnes, contempt of God, and forgetfulnes of death. Two horses draw it, that is, Hold fast, and Catch all. The Carter is called, Desire to haue. His whip hath two cordes, that is, Appetite to get, and Dread to forgoe. The owner of this Chariot, is the deuill.

Ber.vpon the
Canticles, the
29, Sermon.

Do any flauery, rather then sell thy Patrimony: but yet rather sell thy Patrimony, then borrow vpon vsury.

The counsell
of Elibertina.

If it be proued, that any lay man do take vsury, and vpon correction, promiseth afterward neuer to exact any more, let him be pardoned. But if hee shall continue in the same iniquity & mischief, let him well vnderstand, that he shal be cast out, and excommunicated from the Church.

Usury is, where more is required, then was deliuered, or giuen: as if thou deliuerest ten shillings, and seekest more. Or if thou deliuer a bushell of Wheate, and receauest aboute that, that is vsury.

In the Decrees, the 14,
cause, and 3,
quest. Cha.
vsuria.

No Clarke shall take any more then he lendeth. If hee lend money: hee shall receaue

In the same
place nullus.

Against Vsurie,

ceauē mony: the same that he gaue, he shall receaue, or what so euer other thing, as much as he gaue, he shall receaue.

Whosoever taketh vsury, committeth robbery, he ought not to liue.

Whosoever in the time of Haruest, do buy or prouide victuals, or wine, not for his necessity, but for couetousnes, and buieth one bushell for two pence, and keepeth it untill it be solde for foure pence and more. This, we say, is filthy gaine.

Vsurie is iustly to bee had in hatred, and contempt, for because it is vsed as merchandize, or chaffer, and of that, that by nature bringeth forth no fruite, hee gathereth fruite. But money was made for the cause of exchange, one thing for an other. It is therefore greatly agaynst nature, to make money a merchaundize, or chaffer.

Cato was asked, what it was to lende vpon vsurie: he aunswered interrogatiue-ly: Quid hominem occidere. What is it to kill a man?

Alphonfus King of Aragon, was wont to say, vsury seemeth to me nothing else, then the death of life.

Hee that borroweth vpon vsurie, shall not be compelled to render againe, neither the

In the same
place, Chap.
Si quis.

In the same
place, Chap.
Quicunque.

Arist. in his
1, Booke of
common
wealth.

Cicer. in his
2, Booke of
Offices.

De reb gest.
Alphonfi.

Plato in his
5, Booke of
Laws.

the vsury, neither the stocke.

Banished out of Sparta, all Usury, and taking of ouerplus for lone. *Lycurgus.*

Purged Asia of this wicked trade of Usurie, which was almost drowned therein. *Lucullus.*

Cato sayde, that Usurers are to be punished fourfold, therefore he draue them out of Sicilia. *Cato.*

Agésilas, Captaine of the Lacedemonians, perswaded Agis (who was King before him of the same people) that all reckoning Bookes of the Usurers might be burnt. And so entring their houses, tooke their Bookes, and burnt them in the open Market place, before the Usurers faces, Agésilas laughing at their sorrows, said: That hee neuer sawe, Purio rem ignem, a more purer fire. *Agésilas.*

Claudius, and after him Vespasian, and after him Alexander Seuerus, made sharpe Lawes against Usurers, which were put in execution with all diligence, and severity. *Claudius. Vespasian. Alexander Seuerus.*

An Usurer is worse then all sinners. Hee is worse then a theefe: a theefe robbeth but in the night, but the Usurer robbeth day and night. *In a Booke called, Sermones discipuli in the*

He is worse then hell, for in hell only the wicked

Against Vsurie,

wicked shall be punished : but the Usurer punisheth, and spoileth both good and bad, and spareth neither holy, nor unholy.

He is worse then a Jew, for one Jewe will not take vsurie of an other : but the Usurer will take vsurie of his Christian brethren.

He is worse then death, for death killeth but the body, but the Usurer killeth body and soule.

He is worse then Judas, for Judas sold Christ but once for thirty pence, but they sell Christ continually, as often as they take vsurie : Judas restored the money againe, but the Usurers neuer restore the money againe, that they vniustly haue taken.

*Bonauentur
in his Booke
the dyet of
health, the 6,
Chapter.*

A Usurer is like a Pigge, for while hee liueth hee is good & profitable for nothing, for hee will be euer rooting vp the earth, running through, and tearing of hedges : Eating and deuouring vp good Corne, Beanes, and Peason, so likewise dooth the wicked swinish Usurer whilst hee liueth : but when the Pig is dead, then there cometh profit by him to many. So the Usurer, when death taketh him, then the poore may haue some profit, &c.

A Usurer is like an Earthen bore, that
is

is close, with a hole in the vpper part,
wherein money is put, so that a man can-
not haue the money within, vnesse the
Bore be broken: So likewise, a man can
neuer haue any money out of the U-
surers Bagges and Coffers,
vntill Death breake
his life, &c.

(. . .)

Ecclesiasticus. 8. 9.

Goe not from the doctrine of the Elders:
for they haue learned it of their Fathers,
and of them thou shalt learne vnder-
standing, and to make aunswere
in the time of neede.

(. . .)



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